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RICARDS

THE CATHOLIC CHURCH

AND

THE KAFFIR.

A Brief Sketch

OF THE

PROGRESS OF CATHOLICITY IN SOUTH AFRICA,

AND THE

PROSPECTS OF EXTENSIVE CATHOLIC MISSIONS ON THE POINT OF BEING FOUNDED FOR THE NATIVES OF BRITISH KAFFRARIA.

BY THE

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THE CATHOLIC CHURCH

AND

THE KAFFIR.

CHAPTER I.

INTRODUCTION.

It is now thirty years since, as a subdeacon, the present Vicar-Apostolic of the Eastern Districts left the College of Maynooth, to labour in the then desolate vineyard, opened to the Church in the colony by the large-hearted zeal and missionary spirit of Bishop Devereux. It would be beside the purpose of this little book to dwell, for more than a moment or two, on the struggles and up-hill work of that long period.

The few Catholics of the vicariate, which extends from the Orange River to the Indian Ocean, and from the confines of the western province of the colony to the great Kei River, were scattered over this vast area of 100,000 square miles. Beyond

the missions of Grahamstown and Port Elizabeth, in each of which a congregation of about four hundred might be found, and the Catholic soldiers stationed at King Williamstown and Fort Beaufort, not more than about forty or fifty could be counted in any of the towns and villages of the frontier. Bishop Devereux spared no exertion to provide for the wants of all. Missions were founded at the chief military stations; and the few priests at his disposal—seven at the time of his early and much-lamented death—were directed to devote the time afforded by school vacations—for every priest taught a school—to afford the scattered members of the flock the opportunity of approaching the Sacraments, and assisting at the Holy Sacrifice at least once a year. He spent the alms given him by the Œuvre of the Propagation of the Faith chiefly in establishing the new missions, and founding a convent in Grahamstown. Before he died, in the early part of 1854, he had the gratification of seeing the seed he had planted, and in a manner watered with his heart's blood, growing up into healthy life, and may have caught a glimpse of the wide field beginning to open before his successors.

Bishop Moran caught up the spirit of his prede-

cessor, and applied himself with characteristic energy to foster and develop the work so happily begun. When the Holy See removed him to Dunedin, after fourteen years of unsparing self-sacrifice and earnest devotion to his purpose, the cheering results—ever fresh and green in the memory of his old flock—had so absorbed his affectionate interest, that he felt, on parting from the scene of his labours, his heart wrung by emotions, which those only can understand who are wholly engaged in the exercise of duty, and who look forward to the end of life as a happy moment, when they can offer to God, with fitting increase, the treasure confided to their care. A second convent and a magnificent church in Port Elizabeth, flourishing schools, churches, and presbyteries in four of the new missions, are some of the monuments of his untiring zeal. To these his thoughts must often turn in distant New Zealand. These still, we know from his letters, are links that bind him, even in the midst of pressing cares and anxieties, to what he loves to call 'the dear old vicariate.'

The Briefs for the consecration of the present Bishop arrived April 1871. There were then only five priests in the vicariate; and the work so well

begun seemed on the point of languishing and dying out. Bishop Moran had tried, by repeated and urgent letters, to obtain additional priests, but in vain. There was no other course for the Bishop to pursue, under the circumstances, than to proceed to Europe. The happy results of that visit, under the blessing of the Sacred Heart, to which the vicariate had been solemnly dedicated immediately after his consecration, will be best understood from a brief statement of the present position of the vicariate.

At the time we are writing, the middle of 1879, there are twenty-one priests engaged on this mission. Five new stations have been established; that is to say, land has been purchased, and churches and presbyteries erected, and priests are tending their little flocks where no priest had been stationed before. The College of St. Aidan, destined in time to develop into an ecclesiastical seminary, has been built at a cost of near 10,000*l.*, and is now a successful school, with about fifty boarders, under the direction of four fathers and a novice of the Society of Jesus. A new convent, with a community of fifteen Dominican nuns, has been founded, and is doing well at King Williamstown. The Marists Brothers are conducting a numerous school in Port Elizabeth, and

will soon open a novitiate for supplying Brothers to all the missions of South Africa, besides a boarding-school for the sons of farmers and others who have not the means, or cannot afford the time, to leave their children for the regular course of studies at St. Aidan's. The churches and presbyteries in some of the missions have been much enlarged; and already steps have been taken to secure the building of three branch convents, each connected with one of the convents already founded. There are now in the vicariate 5300 Catholics; about 2400 in Port Elizabeth; over 1000 in Grahamstown; and, besides the military, about 800 in King Williamstown. In the other missions the number is small, varying from 70 to 100. There are eleven fixed missions, and about twenty out-stations. The difficulty of attending to the religious wants of the scattered Catholics still continues. This will be understood when it is known that there are over twenty-five towns or villages in the vicariate, and that in some of these, separated by many miles from any fixed mission, there are from five to sometimes forty or fifty Catholics. Thanks to the willing earnestness of the priests, these Catholics are visited three or four times in the course of the year; and no Catholic, who has time to

prepare for death, need now die without the consolations of religion. At the present time, as well as in the early days of the vicariate, priests will, on the first notice of danger, jump into the saddle, and day or night, in all weathers, ride distances of over one hundred miles to attend the dying.

It seemed necessary thus briefly to enter into these details, in order to enable the reader to comprehend fairly the position of the Church in the Eastern Vicariate, as regards native missions. The instructions of the Holy Father, Pius IX., of blessed memory, to the predecessors of the present Bishop, and to the Bishop himself, were: 'Attend first to the wants of "the children of the household of the faith." When the wants of this portion of your flock have been provided for, then turn your attention to the native population.' Considering the number of Catholics in the vicariate, and what has been done to provide for their religious wants, it will be seen that the time is come at last when it became a positive duty, on the part of the Bishop, to do the best he can for the spiritual welfare of the 200,000 Kaffirs who are included in the boundaries of the vicariate.

CHAPTER II.

DIFFICULTIES.

No one knows better than the Bishop himself the formidable character of the work on which he is about to enter. This is no virgin soil. For more than fifty years, most of these Kaffirs have at least heard something of Christianity; many of them have sat under Protestant missionaries, who have preached to them of salvation through our Lord and Saviour Jesus Christ. No inconsiderable portion have been attached to one or other of the various missionary institutions to be found in all parts of Kaffirland. We will not venture to say with what fruit, as regards the natives themselves. The 'school' or missionary Kaffir is not in 'the odour of sanctity' with the colonists generally. So much is a fact. No one can travel a day's journey in any part of the frontier, who will not hear, from the Colonial farmers or others who employ native labour, a strong opinion in favour of the 'raw' Kaffir, as he is called—the Kaffir who has never been a member of a missionary institution — as compared with the 'converted.'

Whether this commonly expressed opinion rests on good grounds or not, we have not satisfactory means of judging. This only, in common justice, must be said: that amongst the missionaries of all societies there are men of unquestionable integrity, possessed of every good quality of mind and heart, that would seem to fit them for the work to which they have devoted their lives.

If we were asked by those, who speak strongly against the results of missionary training, why men of this character do not succeed, we should answer, as every Catholic must answer in such a case: '*Quomodo prædicabunt?*' ('How can they preach unless they be *sent?*') The Catholic knows, and believes firmly, that a Divine mission is the great essential to infuse supernatural faith into the minds of the hearers. Not learning, nor eloquence, nor self-sacrificing toil can be the means of communicating Divine grace by 'the ministry of the Word.' As, in the very formation of the Church, Christ said to the chosen Twelve, 'As the Father hath sent Me, I send you;' and thus gave them authority and the right to preach in His name; as, by virtue of the same mission, chosen men went forth to teach the barbarous and pagan nations of

Europe in past ages, and succeeded in converting them,—so will it be to the end. The curse of sterility must blight the sowing, and the watering, and even the loving patient care of those who are not called to the sacred ministry 'as Aaron was,' and sent by legitimate authority. It is not too much to say, that even the best and most earnest of the missionaries, who have laboured amongst the native races, have felt and acknowledged their work on the whole to be a failure. 'For fifteen or twenty years,' they say, 'Heaven seemed to smile on our exertions.' But then came the turning-point. The children they had reared with persevering and watchful care seemed to slip from their hands, and to fall back into the dark waters of pagan corruption, with a headlong perversity that nearly broke the hearts of their kind instructors. Humanly speaking, what hope can there be for the conversion of such as these? They have known the glad tidings of the better hope; they have heard of Christ, and His unbounded love, and of the Heaven He has opened to all by His sufferings and death; and they have turned their back upon Him, for the gross and carnal things of the most degraded superstition. Here is an almost insuperable difficulty in the way of our

Catholic missions. Not that for a moment we doubt the efficacy of Divine grace. It is as potent now as ever; but it is 'powerful unto salvation' only in the case of men 'of good-will.' If men will not hear, will not care to listen, wilfully shut their ears to the very rudiments of that teaching which their base passions have led them to despise, how will Divine grace find an entry into their hardened hearts? The words of our Divine Lord Himself fell 'like the idle wind' on the ears of many who enjoyed the blessed privilege of hearing them from His own lips. Their perversity wrung from Him the awful warning of a woe, more bitter than that which fell upon the unhappy Cities of the Plain; but even His denunciations could not rouse them from their apathy, and they perished miserably.

Here is another difficulty which aggravates the first: the prejudices of the native mind against Catholic priests. Not understanding the Kaffir language, it is of course impossible for us to say with certainty what the natives have been taught by their missionary instructors to think of us and our ministry. But the few who, in spite of every obstacle that stupid bigotry could place in their way, have been drawn towards the Church, and learned

to love its ceremonial, and to read, in picture and in symbol, of God's merciful dealings towards His creatures, something more touching far than they had ever realised from mere dry words, and so, in the end, became fervent Catholics,—these have told us how, and in what fearful terms, we have been traduced and vilified. And certainly, when in the light of the world's present knowledge, and whilst the clouds of what Dr. Newman calls 'the great traditional lie' are being pierced on every side by candid inquiry, ministers o the Gospel are found in the colony who love to satisfy the morbid cravings of ignorant prejudice by denunciations of our holy religion, and who, at the risk of offending even to disgust the honest sensibilities of their better informed hearers, still rant and rave against 'the beast,' as their fathers did of old, it is not unreasonable to suppose that the ignorant Kaffir has had his lesson too. How, humanly speaking, we say again, how shall we hope to win the attention of the natives to our teaching?

There are other difficulties besides these, many of them truly formidable: Kaffir law and custom, the indolence, the sensuality, the foul corruption, the degrading forms of superstition, all so diame-

trically opposed to the simple and trustful obedience, the stern morality, the unyielding principles, the spirit of mortification and penance, and, above all, the stainless purity and exalted perfection preached now, as 1800 years ago, by the missionaries of the Catholic Church.

To put some of these difficulties more plainly before our readers, we purpose to sketch the history of the Kaffir race, and to give a brief account of the manners and customs, chiefly of those tribes with whom our missionaries will be brought in contact at the commencement of their work in this vicariate. In thus bringing forward prominently the difficulties to be overcome, all who feel interested in the subject will see more clearly that the conversion of the Kaffirs to the Catholic Church must be a supernatural work of Divine grace. And when we point out the means to be employed, and show how, under God's blessing, the long experience of the old Church has found them to be efficacious in cases even more unpromising than that of the wild, sensuous, and prejudiced Kaffir; and when we further prove that even in Africa, in years gone by, and amongst the very races whom it is our purpose to win to the Faith, so great a victory has been already won,—

there is every reason to hope that the children of the Catholic Church in every land will feel a lively interest in the great undertaking which is on the point of being commenced, and will, by their prayers and generous alms, help on a work as great in its probable consequences as any that has ever challenged the intrepid zeal and entire devotion of our missionaries, in any era of the Church's eventful history.

CHAPTER III.

THE FRONTIER KAFFIRS.

KAFFIRLAND, as usually understood by colonists, and confined to the country of the Amaxosa and Abatembu—the tribes within the limits of the vicariate—extends from the Great Fish River to the Umtata eastwards; and from the sea-coast to the chain of mountains containing the sources of the Keiskamma, Buffalo, Kei, and Bashee Rivers northwards. The population, including the Amagcaleka (tribe of Khreli) and the people of Umhala and Pato, is about 300,000. The name Kaffir was probably first given to those who bear it by the Arabs, and means 'infidel.' They called themselves 'Amautu,' or 'the people,' and were ignorant till comparatively recent times of the name which they now bear. They are supposed to be descendants of certain superior races of negroes, evidently with some mixture of Arab blood in their veins. They seem, at no very distant period, to have advanced from the interior of Africa, driving before them or else exterminating the native races, and especially the Hot-

tentots and Bushmen. Finally they settled in the south-eastern part of the continent. From the Hottentots they borrowed the peculiar sound in their language called the 'click.' This is the more likely, as the sound is almost unknown in the utterance of the Bechuanas, who were more removed from contact with the Hottentots than the frontier Kaffirs.

The Amaxosas are supposed to have crossed the Kei River, and to have conquered the Hottentots, about the year 1750. In the year 1783, the Dutch colonists, gradually pushing on from Table Mountain, had reached the Great Fish River, and there, for the first time, came in contact with the Kaffirs. This river was then declared to be the boundary of the colony; but the Kaffirs, crossing this boundary, began to encroach, and steal the cattle of the settlers. Then commenced those Kaffir wars which have continued, with more or less interruption, to the present time. In 1795, the British Government, at the instigation of the Dutch Stadtholder, took possession of the colony, and held it to the Peace of Amiens, in 1802. Then the Dutch again took possession, but were conquered by the British Government in 1806. The colony was finally ceded to the English in 1815. During all this time, thefts and

depredations were of constant occurrence on the frontier, till at last the British, under Colonel Graham, in 1811-12 drove the Kaffirs beyond the Great Fish River, and secured the boundary by erecting forts, about twelve miles apart, on the banks of the river. Grahamstown was founded about this period as the head-quarters of the troops stationed on the frontier.

In 1819 another war broke out, and Grahamstown was attacked by the Kaffirs, who were with difficulty beaten off. At the close of this war it was agreed upon, between the Governor and the Kaffir chiefs, that the country between the Great Fish River and the Keiskamma should be cleared of inhabitants, and should thenceforward form a neutral territory between the two peoples. The purpose of this was to prevent intercourse between the colonists and the Kaffirs; but it failed. A space of country, cleared of encroaching Kaffirs in 1812, and called the Zuurveldt, was offered to the colonists as a place of settlement; but, as the district was exposed to the depredations of the Kaffirs, few could be induced to accept the offer. At last, in 1820-21, a body of 5000 British emigrants were sent out under Government arrangements, and settled in the Zuurveldt, which was henceforth called the District

of Albany. In 1834, events took place which were the turning-point in the history of the colony. In that year Sir Benjamin Durban was appointed governor. On his arrival the leading men of Grahamstown and of the frontier represented to him that the Kaffirs were openly showing a very hostile feeling. Sir B. Durban, who was a singularly humane man, endeavoured to avert hostilities by kindness and conciliation. But the Kaffirs broke out on Christmas-day, and with a force of 12,000 men invaded the whole line of the frontier, burning farmhouses and murdering the inhabitants. The Governor, with a small force, drove them back across the Kei, and declared the country between the Great Fish River and the Kei a British province, selecting for the seat of government King Williamstown. It was then arranged that the Kaffirs were to be ruled by their own chiefs, under the control of British magistrates. The policy of Sir B. Durban was not approved of at home; he was recalled; and for ten years the colony was ravaged by the Kaffirs. Then came the wars of 1846, 1850, and 1877—all more or less the consequence of the blundering of the Home Government, urged on to this course by the fatal policy of Lord Glenelg, who had given too

willing an ear to the representations of a small party in Cape Town. The chief work of this party seemed to consist in misrepresenting, as barbarous outrages on the Kaffirs, the spirited defensive struggles of the frontier colonists, and coddling the morbid sensibilities of the so-called philanthropists in the mother country.

CHAPTER IV.

LAWS, CUSTOMS, AND SUPERSTITIONS OF TAMBOO KAFFIRS.

We shall now note such of the Kaffir customs and superstitions as seem most to be connected with the subject before us. And first, as to the internal government and formation of the tribes, premising that our information is chiefly taken from a series of valuable papers collected by the Kaffrarian Government. The government of the Amaxosa and Abatembu tribes is not despotic, like that of the Zoulus. It is a sort of mixture of patriarchism and feudalism. Age gives great weight to the authority of a chief. The chief is held in check, first, by the division of the tribes; and secondly, by the existence of a very influential council. If a man flees to another tribe, he cannot be arbitrarily seized by his own chief. There must be an investigation first. The desire to increase the number of his retainers causes the chief with whom the man has taken refuge to throw obstacles in the way.

The council is another check. This council, the members of which are called *amapakati*, literally 'middle ones,' is composed of commoners, chosen for their courage in war or skill in debate. A few live with the chief; the others apart, and hold a sort of civil jurisdiction in the neighbourhood where they reside. The council is called *umzi wakwomkulu*.

As regards the chieftainship and formation of tribes, the chief, at some period, selects out of his numerous wives two—one, 'the great one,' *omkulu;* the other, 'the one of the right hand,' *owasekunene*. The eldest son of the 'great wife' is presumptive heir to his father's dignity, and succeeds him. The eldest son of the 'right-hand' wife lays the foundation of a new house, and is made the head of a certain allotted portion of the tribe, and assumes, on the death of his father, the separate jurisdiction of that portion. Gaika originated the custom of investing *three* of the chief's sons with distinct authority. The third son was made the representative of his grandfather, and had attached to him the families of his grandfather's councillors. As these were influential, the young chief, their head, had naturally considerable influence. This was called the institution of *owasexibeni* (the representative of the grandfather). It may be here

interesting to mention that the 'great wife' is not necessarily the first wife of the chief. The mother of the 'great son' may be, and not unfrequently is, the last wife a chief has taken. His first wife, 'the wife of his youth,' is generally taken from amongst his own councillors. He is then young and unknown. As he rises in power and becomes more wealthy, wives of higher rank are sent to him by the neighbouring chiefs. For it must be borne in mind that a Kaffir chief does not choose his own wives. He may have never seen the woman he is asked to wed, and if he refuses to accept the proffered bride, his refusal may be regarded as a public insult to the tribe to which she belongs. It is easily seen from this practice that a chief dying may leave a minor, a mere child, to succeed him, and that in this event the councillors of the late chief, who are, in fact, the regency, exercise a considerable check on the government of the tribe.

KAFFIR LAW presents this singular feature, that in criminal law the chief is always considered the aggrieved party; whereas in civil law it is the people who are the only parties concerned. The principle seems to be this: a man's *goods* are his own property, but his *person* is the property of the chief.

The consequences of this principle are curious. Thus, if a man is assaulted, no matter how heavy the fine, it all goes to the chief. The Kaffir *criminal* code comprises whatever cases can be arranged under the general heads of treason, murder, assault, and witchcraft; the *civil*, all that have reference to property, including a man's wife as first, his character, then his other goods. The penal sanctions are chiefly fines, from a single head of cattle to the utter confiscation of property. Cases of assault on the wives of chiefs, and aggravated cases of witchcraft, are punished by death. In cases of cattle-stealing the law allows a fine of ten head, though only one head has been stolen, provided the animal has been slaughtered, or cannot be restored; but one hundred cattle will not be given in compensation for ten stolen. The circumstances of the case are taken into consideration. Iron pots, axes, and assegais are allowed to represent cattle. If an offender is poor, his father or nearest living relatives must pay. Should neither be able the law gives credit, and may exact the penalty five, ten, or twenty years afterwards. Receivers of stolen property are punished according to the amount of plunder received. In criminal cases, the penalty very often is being 'eaten

up,' that is, the entire property is confiscated. In Kaffirland the accused is held guilty till he can demonstrate his innocence. He is subjected to a most rigorous cross-examination, and every advantage is taken of his mistakes or self-contradictions. Witnesses are allowed to tell lies; there is no punishment for perjury; there are no judicial oaths. The parties concerned have a right to compromise any civil case, but cannot compound for criminal cases; they would be robbing the chief. There is one grand principle in all Kaffir law, and that is, collective responsibility. Every clan is collectively responsible to the paramount chief, and every kraal (small number of huts gathered round a cattle-enclosure) is answerable for each inmate thereof.

From what has been said it will be easily seen that homicide and assault, affecting the persons of individuals, and their persons being the property of the chief, the penalty, which is generally a fine, must go to enrich the chief. The fine for the homicide of a male—murder is included in homicide—is seven head of cattle; for a female ten, the woman being more valuable as a saleable article. Death in a faction fight must be atoned for in the same way. Even in death from natural causes, unless the chief

be formally acquainted with the fact, the *isizi* or fine must be paid.

The paramount chief of each tribe is above all law in his own tribe; he has the power of life and death, and is supposed to do no wrong. He is, however, subject in some degree to the paramount chief of the whole nation. It is a remarkable fact in Kaffir law, that the only instance of the law of retaliation is to be found where cattle trespass on cultivated lands and do injury. In this case, the women, who have generally charge of the cattle, may drive the cattle into the cultivated lands of the owner.

As regards INHERITANCE, should a man have no sons, his property is inherited by his father, if still living; if not, by the eldest brother of the same house. If there be no brother of the same mother, then by the eldest of the father's 'great wife;' and in case of failure there, by the eldest son of the next house. If no brother, then by the eldest brother of the father born of the same mother as his father. In case of an entire failure of male heirs, the estate is claimed by the chief.

A few words regarding MARRIAGE will be interesting. Polygamy is universally allowed, and there is no legal limit to the number of wives. The

average number to each married man is three. Some of the rich *amapakati* (councillors) have as many as ten, the chiefs twice that number. Concubinage is also allowed, and exists amongst chiefs to a considerable extent. Their offspring is not considered illegitimate. Except the children of the 'great wife,' 'the wife of the right hand,' and 'the representative of the house of the grandfather,' the children of others have no claim on their father's property beyond the portion given to them by the father himself during his lifetime. The first-born must be 'settled in life' before the other brothers are allowed to marry. Cattle, the number varying, according to the rank of the bride, from ten to a hundred head, constitute the dowry. This dowry, or price—*ikasi*—is the legal proof of marriage, and the only thing necessary thereto. The cattle paid for the bride are divided amongst her male relations, and are considered by the law to be held in trust for the benefit of herself and children, should she be left a widow. In case of ill-treatment, the wife can claim an asylum with her father again, till her husband has made such atonement as the case demands. As a rule, Kaffir husbands are not cruel to their wives. Should a wife die without having borne children, the law will sup-

port the husband in getting back the dowry, unless she had been married to him a considerable time. Consanguineous marriages are prohibited by custom rather than by law, and are very rare. Incest is dreaded, as being sure to draw down some supernatural punishment. Affinity is no impediment; a man may even marry two sisters at the same time. Adultery is, as has been already said, a civil case; it is punishable only in the wife, and the fine is from one to three or four head of cattle. A man seldom or never divorces his wife for this crime. As regards morality before marriage, it will be sufficient to say that there is no term in the Kaffir language for virgin. Abortion is almost universally practised, and the shocking practices recognised by Kaffir law and Kaffir customs relating to the young of both sexes are sufficient to banish from the female mind every sentiment of purity, or even of shame. What we have said will be sufficient to show how great are the difficulties before our missionaries in the work of converting the Kaffirs of the vicariate on the score of custom and morality. We proceed now to say a few words regarding their *superstitions* and *sacred rites*.

The Kaffirs are firm believers in their system of

superstition, and thorough infidels with regard to Christianity. They have no visible symbols, no idea of the existence and attributes of a Supreme Being, nor of a future state, of rewards and punishments arising out of the moral qualities of our actions in this life. They have a vague idea of the immortality of the soul; and, in fact, it is the spirits of their departed friends and ancestors whom they dread, in whom they trust, and whom they endeavour to propitiate. This is the foundation of their superstition.

They have an order of PRIESTHOOD amongst them entirely separate and distinct from all other classes of society, the great and distinctive function of whose office is the faculty of being able, by means of necromancy, to detect persons guilty of sorcery. No one can assume this function of priesthood without having first passed through a certain occult initiation called the *ukutwasa*. The word means 'renewal,' and is used for the first appearance of the new moon, and for putting forth of the grass and buds at the commencement of the spring. This, in the case of the priest, would therefore seem to imply that the heart of the man coveting this office must be entirely renewed, and become entirely different from what it

was before. He must see with different eyes, and hear with different ears. The rites of initiation are known only to the priests. Certain wonderful things befall the individual in question, which are witnessed by all. He is at first sick, perhaps for months, with an unaccountable sickness or ailment. He is constantly groaning, and appears to endure a great deal of mental as well as bodily suffering. Then he begins to see and hear supernatural sights and sounds. Then a species of insanity seizes him, and he wanders over the country and in the mountains in a very excited state, uttering certain kinds of jargon. As soon as the people suspect that he is under the influence of *iminyanya* or *imishologu* (ghosts of the dead), notice is sent to the chief. Priests then investigate the case, and if he is really in a state of *ukutwasa*, they at once commence performing the initiatory rites of *ukupehlelela*, known only to themselves. After these rites, he is pronounced by the priests to be a perfect *isanuse* or *intonga*, *i.e.* priest. The term *priest* is used rather than doctor (the name applied to this class by the colonists) because they offer sacrifices, and officiate in the superstitious rites. The administering of medicines is an accident, not a necessary function,

of their office. In this state the man often becomes excited, and nothing can calm him but the *ukwombela* (the witch-dance). This ceremony is performed by beating on a dry bullock's hide with sticks and humming certain tunes. This is very exciting, and works the priest into a sort of frenzy called *ukuxentsa*. These priests, or witch-doctors, as the colonists generally call them, are supposed to have the gift of prophecy; they make the army strong, avert calamities, bring rain, &c. All these powers they profess to have from the *imishologu*, or ghosts of the dead. They are therefore real necromancers. The national priest, called *intonga yakwomkulu*, is supposed to protect the chief, and he claims unbounded obedience. Disobedience to him in his official capacity is a capital offence; the individual guilty of it would be denounced as a sorcerer, and would probably be put to death on the spot, by order of the chief, in the most horribly cruel and barbarous manner. Priests are paid when successful in curing maladies; otherwise not; but a beast is generally slaughtered for their special benefit before they commence the operation.

SACRIFICES or *amadini* are mostly connected with the shedding of blood, and are of a propitiatory na-

ture. The sacrifice must be offered by a priest; the blood must be caught in some kind of a vessel, and not spilled on the ground; the bones of the victim must be burned. At a sacrifice the *ukwombela* is always performed. During the frenzy, *ukuxentsa*, the priest indicates a certain beast, naming its colour, &c. The beast, when slaughtered, is split down each side of the spine. One side is taken possession of by the priest, and eaten by him and his family alone. The remainder is publicly eaten by all the people of the kraal, for whose benefit the sacrifice was made. None can be carried off the kraal or eaten in private. During the process of sacrificing, as well as afterwards, certain rites and charms are performed, the nature of which and the manner of performing them are known only to the initiated.

An account of a few special rites or sacrifices are added, that the reader may have a clearer idea of the mass of superstition which must be cleared away from the minds of the benighted and devil-bound Kaffir, before he can be brought to behold with simple and childlike faith the great eternal Sacrifice of the new covenant, and the ceremonial of Catholic worship. The first we shall notice is the great national sacrifice, or *ukukafula*, offered up by the

national priest, when he is ordered by the chief to make the army invulnerable.

All assemble at 'the great place,' or kraal of the paramount chief, but no women are present. The priest names the beast, which is at once caught and thrown over. The shoulder is then skinned, and cut off while the wretched animal is still alive. The flesh is cut off the shoulder so as to form a long strip, which is roasted on a fire prepared for the purpose, into which charms of a kind of wood or roots are thrown by the priest. The flesh, when roasted, is made to pass through the smoke of these charms; after which, each man bites off one mouthful, and passes it to the next. The priest then makes a number of incisions in different parts of their bodies, into which he inserts the powdered charcoal of the above-mentioned charms. All this while the poor animal is left to writhe in agony. It is now killed, and the flesh boiled, and publicly eaten on the spot by all the men present; afterwards the bones are carefully burned.

Sacrifice to the Lightning.—The Kaffirs believe that the lightning is sent by the *umshologu* of the greatest and most renowned of their departed chiefs. There is no lamentation for a person killed

by lightning—this would be disloyalty to the *inkosi*, who wanted the person to wait on him or render him some services in the other world. When the lightning kills a man or animal the priest is sent for immediately. He first ties charms around the neck of every individual belonging to the kraal. Then the man or beast is buried; the flesh of a beast so killed is never eaten. After the burial the sacrificial beast is killed. A fire is then kindled, in which charms of wood or roots are burned to charcoal, and then ground to powder. The priest then makes incisions in various parts of the bodies of each person belonging to the kraal, and inserts some of the charcoal. The remainder of the charcoal is put into sour milk, and given to them to drink. Their heads are then shaved. Should a house have been struck, it must be abandoned, together with every utensil belonging to it. Until all these rites have been performed none of the people are allowed to leave the kraal, or to have any intercourse whatever with others. But when the rites have been performed, they are pronounced clean, and may again associate with their neighbours.

SPECIAL SACRIFICE TO THE 'IMISHOLOGU.'—

Sometimes when a person is sick, or a misfortune has happened to him, the priest declares that this is owing to the *imishologu* of one of his ancestors, who is offended at the neglect of the descendant; he declares that a special sacrifice is necessary to appease the ghost. The spine of the beast is carefully cut out, from the head to its termination, including the tail, and deposited in a place appointed for its reception. The blood is caught in a vessel, and, together with the inside fat, conveyed to the hut of the sick person, and left there for two or three days for the gratification of the *imishologu's* appetite. After this, the spine and other bones of the sacrificial beast, together with the inside fat, are carefully burned, and the blood is buried in the cattle-fold.

We shall close this brief sketch of some of the pagan rites of the Kaffirs with a short description of the *umhlahlo* or 'smelling out' for witchcraft. This is performed only with the express sanction of the chief. When all charms have failed to remove sickness, &c., then recourse is had to the 'smelling out.' The people of the kraal, where the sickness is, proceed to the kraal of the priest. The people of both kraals assemble, each forming a semicircle, so that when they are seated the ends of the semicircle

nearly meet, and the whole form one circle. The ceremony of the *ukwombela* then begins: the drums are violently beaten, and this noise is accompanied by the humming and beating of hands by the women. By and by the priest rushes out of his hut with frenzy, *ukuxentsa*, and commences jumping about in the most frantic manner. After a time he retires to his adherents, and names those who have bewitched the affected persons. When the names are pronounced, that part of the circle where the men named are sitting rises simultaneously, and falls back, leaving the devoted victims alone. The priest then describes their sorceries, and the enchantments used to produce the sickness. Immediately he has finished a rush is made on the unfortunates, and every article of dress or ornament is violently torn from their bodies. They are then tortured with the red ants, or with stones heated in the fire, in a manner too horrible to describe, to make them *mbulula*, or reveal the materials by which they performed their enchantments. If they confess they are released; but more generally put to death, the chief claiming for his *isizi* the cattle or entire property of the unfortunate victim. As poisoning is included in the crime of witchcraft, and there are many malignant poisons to be found

in the roots and herbs of Kaffirland, 'smelling out' was at one time much more frequent in Kaffraria than is commonly supposed. Of course the English Government uses its best efforts to put down this horribly barbarous custom wherever it can trace its existence.

There is one practice well deserving of notice, and that is the INVOCATION OF THE DEAD at the time of burial. When the corpse is placed in the grave, the relatives often say, 'Look upon us from the place whither you are gone. Take care of us—cause us to prosper. Thou art gone home; intercede for us above, that no evil may befall thy relatives that survive.'

Nearly all these rites and ceremonies or customs relate to the Abatembu or Tambookie Kaffirs, amongst whom it is the intention of the Bishop to commence, as soon as possible, the work of the native missions.

CHAPTER V.

HOPEFUL PROSPECTS.

It may seem at first sight that these difficulties, in the way of converting the natives, are insurmountable. Certainly, considering the matter on purely human grounds, even taking into account the improvements which have been effected of late years, especially amongst the Tambookie Kaffirs, and which we shall notice further on, much time and patience will be required to root out the evil weeds of paganism, bad government, and social abuses, and so prepare the soil for the seed of the Divine Word. But the signs of better times are apparent. The policy of the present energetic Ministry, which aims at the complete sweeping away of the power of the chiefs, and the substitution of British rule and even-handed justice, under the control of carefully selected resident magistrates, is one of the most hopeful signs of a radical change for the better. Whilst the chiefs ruled with almost arbitrary sway, and enriched themselves and their councillors, who could alone control

them, by the plunder of the wretched people—whilst these selfish, lazy, and unscrupulous wretches battened upon the superstitions of the ignorant and passive herd, and, as a mere caprice, or for the satisfaction of stupid pride, could at a moment upheave to the very foundation the best efforts of years of patient trial in the cause of civilisation—the lot of the unfortunate Kaffirs seemed utterly hopeless. This is being all changed now. The word has gone forth throughout all Kaffirland, and has been, since the close of the war of 1877, the text of every address of the resident magistrates: 'Obey the laws, which are henceforth to be binding alike on white and black, and you will be as secure in the fruits of your industry—as the wealthiest white man in South Africa. If your chiefs respect the law, no one will disturb them; if, presuming on their traditional rights and privileges, they dare lay a finger on the property of the poorest of their former subjects, or molest their persons, the strong arm of the law will infallibly bring them to justice.' If this policy is steadfastly carried out, if the resident magistrates are men of prudence, experience, and firmness of character, and provided they are supported in the lawful exercise of their authority by prompt and

energetic measures on the part of Government, then, in spite of the drivelling sentimentalism which has so often brought this most promising colony to the verge of ruin, a new era of hopeful progress, as bright and sunny as the skies above them, has already dawned upon the colonists. We firmly believe, and our conviction has been strengthened by the opinions of the many experienced colonists with whom we have conversed on the subject, that if the well-disposed and industrious Kaffir be protected in the possession of his earnings, and can laugh to scorn the threats of being 'eaten up,' he will be found amongst the most loyal of her Majesty's subjects. It will be said by many: 'The Kaffir is essentially an animal; it is part of his very nature to bask in idleness and wallow in sensuality.' We answer: 'What would the best of us become if industry and frugality and the accumulation of a little property, won by the sweat of the brow, were certain to have no other result than to furnish a prize for lawless rapacity and unrestrained and unpunishable plunder?' Here, then, in the policy of the present Government, stamped as it is with the seal of unmistakable earnestness of purpose by the late terrible crisis in Zoululand, is the charter of better days for all the population of South Africa. No one

will deny that, in the new order of things, we may hope to contend successfully with the diabolical superstitions which have so long weighed, like a hateful nightmare, on the spirits and energies of the most promising of the native tribes. Had that portion of Sir George Grey's enlightened and far-seeing native policy, which contemplated the establishment of native hospitals, been carried out, as he meant and desired it to be, the position of the witch-doctor or *intonga* would be hardly worth coveting by the neediest of his class; and before the generation which witnessed the opening of the splendid native hospital in King Williamstown had passed away, the natives, nursed and cured in those institutions, would, by their grateful acclaim, have banished the dread name of *intonga* to the regions of the *loup-garou*. As to the objection arising from the indolence and idle habits of the Kaffirs, perhaps no better answer can be given—certainly no better as regards our present subject, the commencement of Catholic missions amongst the Abatembu—than the following testimony of Mr. Charles Levey, resident magistrate with the Tembu Kaffirs, whose efforts, for the last four or five years, to found an agricultural society of the natives of Tambookieland are well

known to all frontier colonists. Mr. Levey writes to the Catholic Bishop, under date July 2d, 1879: 'I think the Tembus are a fine field for energetic men. Notwithstanding the many obstacles we have had in this country, I think we have made very satisfactory progress.' What the nature of this progress is can be learned from the address of Mr. Levey to a meeting of the native Agriculturists' Society, held at Cofa' Invabo, April 29th, 1879:

'About four years ago there were but eight square houses in the district; this year there will be seventy, when a few which are in course of construction are completed. To every bag of wheat sown four years ago, ten are now sown. Before the formation of this society, about thirty water-courses had been taken out; now there are nearly two hundred. The amount of ground brought under cultivation has increased by about one hundred per cent. Then, not twenty per cent of the people came to the office clothed with European clothing; now, not ten per cent come unclothed. I have also noticed a marked improvement in the building of the huts. All this you have achieved, not by force, but by being advised and guided. I am glad to be able to say that the society has been mainly instrumental in bringing

about these reforms. These results are more than the most sanguine could have expected.' It may be interesting to notice here that the Bishop, on his return to the colony in 1875, learned from Dr. Dale, the Superintendent-General of Education, that these Tembus had, on three distinct occasions, petitioned the Government to found an institution amongst them which would teach them agriculture.

This is precisely what the Bishop intends to do in Tembuland — to found an institution of Trappist monks, who will teach these interesting and well-disposed people how to cultivate the soil, and all the trades connected with agriculture. Before mentioning what has been already done in this direction, it will, we think, be pleasing to those interested in the subject to know something of the Trappists and the Cistercian Order.

CHAPTER VI.

THE TRAPPISTS.

THE name Trappists, now generally given to the Cistercian monks of the Order of St. Benedict, is derived from a small valley on the borders of Perche and Normandy. Here, in the time of the Crusades, the second Count of Rotrou, who distinguished himself under Godfrey de Bouillon, founded a small church and monastery, which he dedicated to Notre Dame de la Trappe, and placed under the care of a community of the Congregation of Savigny. This was in 1140, during the pontificate of Innocent II. In 1148, Pope Eugene III., himself a Cistercian, presided at the general chapter of the Order, and, at the request of Serlon, the fourth Abbot of La Trappe, and friend of St. Bernard, admitted the Congregation nto the Cistercian Order. Since then La Trappe through all the vicissitudes of fervour and relaxation, has ever belonged to this Order. The most remarkable era in its history is that of the reform of the celebrated Abbot de Rancé. He had been a courtier, a man of splendid abilities, abounding in wealth, and

given up, although a priest in orders, to a life of sensuous ease and enjoyment, when the grace of God touched his heart. He left the court to become a saint, and in sanctifying himself succeeded in sanctifying his brethren. The fame of the marvellous reformation effected in La Trappe spread far and wide. Other monasteries of the Order followed the example; and hence the name of Trappists became generally applied to the monks of the Cistercian Order who accepted the reformed rule of De Rancé. The Trappists are a religious Congregation which is formed on the rule of St. Benedict, founded by St. Bernard, and brought back to its first fervour by the generous and devoted labours of De Rancé. An idea prevails that De Rancé introduced excessive austerities into the Order; but this is not the fact. He merely caused the rule to be observed where it had not been observed before, and established on a secure basis that rule of St. Benedict which so many saints and holy Pontiffs have extolled for its wisdom and prudence. If there are some matters of detail adopted by De Rancé for the more easy and secure observance of the rule, these arrangements were formally approved of by the Holy See, during the life of the great reformer, by Innocent XI., in May 1678. Gregory XVI., in

1834, and the late Pope Pius IX. have also approved in the highest terms of the Constitutions of De Rancé. During the Revolution, La Trappe shared the fate of the other religious orders which were swept away by this 'scourge of God.' At the Restoration, La Trappe was restored, mainly by the exertions of Dom Augustin de Lestrange. Other houses of the same Order gradually gathered together their scattered subjects, and built up again the ruined monasteries. The great mother-house of Citeaux, however, had perished; and, to give a connecting bond to the houses of the Cistercian Order, the Holy See nominated the Abbot of St. Bernard at Rome to be President-General of the Order. In France, by a decree of Gregory XVI., the different monasteries of the Trappists were reunited, under the name of the Congregation of Cistercian Monks of Notre Dame de la Trappe. This decree was published October 3d, 1834. By the terms of the decree, the Congregation was placed under the jurisdiction of the Superior-General in Rome, with whom it lay to confirm the election of the Abbots, and a Vicar-General was appointed for the government of the houses of the Order in France. These houses were to follow the Rule of St. Benedict and the Constitu-

tions of the Abbot de Rancé. After a time, many of the houses desired to rise even higher in perfection than was guaranteed by the reform of De Rancé, and petitioned the Holy See to be allowed to follow the primitive Constitutions sanctified by the great St. Bernard. This led to the establishment of two distinct Congregations in France, the one called the Old, the other the New, Reformed Congregation of Notre Dame de la Trappe. Both were to belong to the Order of Citeaux; but the Old was to follow the rule of De Rancé, and the other the rule of St. Benedict, with the primitive Constitutions approved of by the Church (Decree of 25th February 1847). There is not much difference—whatever there is concerns some details. The spirit of both Congregations is the same. The Divine Office, pious reading and meditation, and manual labour in agriculture, form a succession of duties for the monks of both Congregations. They live by the labour of their hands; in this respect, as St. Bernard says, following the example of the Apostles and of the Fathers. All the works connected with an agricultural farm, conducted on the best principles, are carried out in their monasteries. Every trade necessary for good farming is learned, and afterwards put into practice, by the

monks, who by this training are able to avail themselves of every new invention that may be found useful for good farming. The devotion to the cultivation of the earth is an old tradition of the Order. It was the Cistercian monks who led the way in reclaiming waste lands, draining marshes, and rendering the earth fit for the habitation of men. The Trappists of the present day are filled with the spirit of this high vocation, and are to be found in all parts of the world—in the swamps of America, on the desert plains of Asia and North Africa and Australia, as well as in the pestiferous marshes and apparently uncultivatable lands of Europe. Every monastery has its hospital and house of hospitality, where the sick and infirm and destitute and weary find a welcome. The fruit of the labour of the monks is cheerfully and generously shared with the poor. There also is the cloister, devoted to meditation and silent prayer, open to those who, by the example of the monks, may be led to leave the busy world for a time, and to devote their undivided attention to 'the one thing necessary.' When any one from the outer world applies to join the Order, he is not easily and at once admitted. If he perseveres, he is subjected to careful trial, in order to satisfy the Superior that his purpose to serve

God is sincere. Is he fervent at the Divine Office? does he readily obey? does he love humiliation?—these are the main points to be observed in his conduct. If he thus proves the earnestness of his purpose, he is admitted as a novice. A year is then given him to study the rule and practise its injunctions. At the end of that time, having carefully considered the step he is about to take, he is allowed to present himself to the community as a candidate for profession. His acceptance or rejection is determined by the votes of the monks. If they, by a majority, agree to receive him, he makes his solemn profession, and binds himself by vows, which the Church accepts as perpetual, to serve God in poverty, chastity, and obedience, and constant efforts to labour at the great work of an entire conversion. The Abbots are elected by the professed monks, and hold office for life. They wear the mitre and carry the pastoral staff, and in France, and the communities connected with La Trappe, the pectoral cross. The Abbots of the different monasteries meet once a year in general Chapter. These Chapters form a legislative body, a sort of senate or council for the management of affairs, and a supreme court of justice, which decides, without appeal, any grave questions that may be brought before it con-

nected with the government and discipline of every monastery of the Order. Here the Inspectors-General give in their reports, the Abbots speak of their administration and their difficulties, and everything regarding the welfare and interests of all the brethren is carefully discussed. There are, in France and in other countries connected with the Order of La Trappe, about eight monasteries following the Constitutions of De Rancé, and fourteen subject to the primitive Constitutions of St. Bernard. Each of these Congregations has its own Vicar-General and its own mother-house; but both are united under one Procurator and one Superior-General.

A community of this Order established amongst the Abatembu Kaffirs will, the Bishop believes, be attended with the most encouraging results. The material prosperity and ever-growing beauty of a large model farm like that which gladdens the eye of the traveller in Algeria, where, since 1843, the Trappists have been labouring with marvellous success, will exercise a powerful influence for good on the minds of the Tambookie Kaffirs, already, as we have seen, disposed to learn farming. Staouëli, as the monastery near Algiers is called, with its hundred acres of vineyards, its orange-groves, its rich corn-

fields, and extensive plantations, and hundreds of thousands of fruit-trees—its dairies, its apiaries, and busy workshops—has been successful in winning even the wild and frivolous Arab, from the passionate love of arms and the gaudy accoutrements of mimic warfare, to habits of steady and persevering labour. The motley white population, gathered from the sweepings of the great cities of France, have learned from the example of the monks to value the sweet returns of honest work beyond the idle dreams of past extravagance and dissipation, and become sturdy colonists. Is there not every reason to believe that the sinewy Kaffir, who, when he is so inclined, takes to toilsome exercise as a positive pleasure and relief from listless *ennui*, may, by the patient care and encouragement of these masters in the art of agriculture, be formed into habits beneficial alike to himself and to the whole colony? We cannot doubt it. The idea has been ever present to the mind of the Bishop since he set his foot in Kaffraria. How he has longed for the day to come, when, all else being accomplished that seemed possible for the children of the Faith, he might give his undivided energies to the realisation of this hope, those only can know who, for the best part of an active life, have patiently

matured the details of an undertaking that promises results for the public good almost too great to be imagined. Even humanly speaking, and putting aside for a moment the views of faith, the motive force of a body of men like the Trappist monks, would of itself seem the very best means of sweeping away those impediments of superstition and indolence and sensuality, which, up to the present, have deprived the colonists of the best labour in the world, and, through the want of it, have paralysed the aims and projects of our most enterprising farmers.

CHAPTER VII.

STAOUELI—THE TRAPPISTS IN NORTH AFRICA.

STAOUELI—'the land of the saints,' as the name signifies in the old Arabic—is situated in Algeria, about ten miles from the city of Algiers. Here, on a plain about four miles from the sea, on the 19th of June 1830, was fought the decisive battle which gave the colony of Algeria to France; the capital opening its gates to the victorious army in the beginning of the following July. The colonisation of Algeria was, for several years, a serious difficulty for the French Government. Religion, morality, the rights of property, the domestic relations, commerce, agriculture, everything, in a word, which gives stability to society, had to be created in this land, devastated for so many centuries by the blighting curse of Islamism. It was clearly seen that, without the aid of religion, nothing solid or durable could be effected; and a commission of many distinguished members of the Upper and Lower Chambers was appointed to consider how the best effect could be given to this idea.

One of the members of the commission, M. de Courcelles, who had travelled through the country, and had made himself perfectly acquainted with its wants and resources, drew up a report at the request of the Ministry. A few notes from this report will explain the main points of the plan, which, worked out chiefly by the Trappist monks, has been attended with the most marvellous success.

'The clergy, in my opinion, have an important part to perform in our colony. In the army, and amongst the colonists chiefly from southern Europe, they have already succeeded in binding many, by the tie of religion, to the country of their adoption. Even the Arabs pay them respect. I know of no patriotic undertaking, of no durable institution of the country, in which the clergy and their exalted mission, aided by their traditions, their unity, their disinterestedness and perseverance, have not taken a leading part. The morals of many mixed peoples, perverted by the continual emigration of the vices of all Europe, and the passions excited by the abuses of conquest, are, it seems to me, one of the great dangers threatening Algeria. No doubt a regular and fixed administration may, in part, repress this evil; but it will not suffice if religion does not exercise its moral-

ising influence on so many conflicting elements of mischief, and subdue this heaving mass of debasing instincts and degrading tendencies.

'The colony will cease to be French if it does not become Christian. Viewed in this light, the introduction of a religious community, devoted to the work of cultivating the soil of Algeria, cannot fail to be productive of the most salutary results. The Trappists, for example, would bring thither their valuable agricultural experience; and would, by their saintly lives, exercise a powerful influence on the native population. The Arabs, notwithstanding the vices of Islamism, have a special respect for men clothed with the religious character; and their imagination would be vividly struck by the austere and beneficent lives of Catholic priests, whose mission it would be to bring them into subjection by their arms.'

From these words of M. de Courcelles it will be seen that the Catholic Church was already at its post — the unpromising field of the new French colony. Priests and religious, full of zeal and animated by the spirit of disinterested charity, were labouring in the cause of true civilisation. They had won the respect, not only of the European colonists —most of them the sweepings of the cities and large

towns of the south of Europe—but had conciliated the good feelings and affections of the conquered race. Churches were founded, schools established, and hospitals built; but something more was wanted to bind together these wandering hordes of idle and thriftless men of strife and plunder, with the outcasts of dissipation and misery. Something should be done to inspire them with the love of home and family—something that would make them value the security of existence, as the fruits of honest labour. M. de Courcelles clearly perceived that the cultivation of the soil would in time effect this most desirable result, on which the stability of the new colony mainly depended. But he was not alone in this view. The superiors of the Trappists were looking also in the same direction. Dom Joseph Marie, Abbot of La Trappe and Vicar-General of the Congregation, was already thinking of making a foundation of the Order in Algeria. Through the interest of some friends, to whom the Abbot had unfolded his plans, an interview took place between Dom Joseph Marie and M. de Courcelles. The latter at once laid the matter before Marshal Soult, by whom it was strongly recommended to the French Government. The result was, that after some delays and disap-

pointments—many of them harassing and vexatious —such as generally precede undertakings for the honour and glory of God, and the good of mankind, the first stone of the monastery of Staouëli was laid by the Governor of the colony, Marshal Bugeaud, in the presence of Mgr. Dupuch, Bishop of Algiers, and a numerous assembly of the ecclesiastical, civil, and military authorities, on the 14th of September 1843. It will be worth while, before we state what has been effected by the Trappists in Staouëli, to quote a short passage from a letter of the Governor-General, Marshal Bugeaud, to the Abbot of La Trappe, dated 27th August 1843. It will be seen from the extract that this distinguished officer had grasp of mind, even from a military point of view, to foresee the fruits of the institution, which he considered it a privilege and a special happiness to be allowed to foster.

'Monsieur l'Abbé,' he wrote, 'you are right in counting on the support, which I consider it a real pleasure to afford your brethren in Algeria. My opinion is that colonisation cannot be effectually carried out save by populations working under a kind of military organisation. Now, nothing bears a closer resemblance to military organisation than the

religious organisation. The monk and the soldier have many points of resemblance: they are subject to a strict discipline, accustomed to passive obedience and the endurance of privations; they both labour for the community, and are directed by the will of one alone. Hence I am convinced that your institution will prove a success. The example of your virtues, the practice of your good works, and, above all, your tolerant charity, extending itself to all without destinction of class or religion, will serve, I am certain, to gain over to you the hearts of the Arabs whom we have subdued by the force of our arms.'

When it is known that the most strict injunctions were laid on the monks by the French Government to avoid anything which might offend the religious prejudices of the Mahometan Arabs; that they were forbidden to speak to the children of the natives in the schools about God, or any subject connected with religion; and that, notwithstanding these restrictions, Arab parents now earnestly desire to have their children instructed in the faith of their kind teachers, it will be seen how correctly the Marshal had judged of the influence which the monks were one day to exercise on the hearts of these wild devotees of Mahomet. It is a convincing proof that

the worst passions of a corrupt paganism are to be overcome by like means; that example of patient, persevering, disinterested toil for the welfare of others, and its fruits, manifested day after day and year after year by acts of unfailing generosity to the poor and sick and infirm, which could exercise a sort of charm over the fierce passions rather than feelings of the most untamable fanaticism the world ever knew, will surely fall like the gentle dew on the hearts of our Kaffirs, and fructify in them the Christian virtues of faith, hope, and charity.

We regret that we have not information of the present state of Staouëli to lay before our readers. The last report in our possession—*La Trappe de Staouëli*, by Monbrun—describes the monastery and the grounds and workshops as they were a few years after the visit of the late Emperor of the French in the May of 1865. A gentleman who visited Staouëli about three years ago assures us that the work of improvement has gone on uninterruptedly; and that the Trappist monastery, with its large community, its hundreds of acres of vineyards and orange-groves and gardens, its vast cornfields and plantations, is now the great spectacle which repays a visit more than anything else to the French colony of Algeria.

We translate from the work of Monbrun the following:

'The property of La Trappe of Staouëli is situated about twelve miles from Algiers, on the road from this city to Koleah. It is bounded on the north by the sea, on the south by Ouled-Fayet and St. Ferdinand, on the east by Guyotville and Chesagar, on the west by La Bridja and the new village of Staouëli, which separates it from Sidi-Ferruch.

'Wheat, barley, oats, maize, potatoes, sweet potatoes, vegetables of all sorts and in great quantities, are profitably cultivated on the lands of the monastery. The chief objects of cultivation are wheat, the vine, and the geranium.* This last has taken the place of tobacco. The fruit-trees which succeed best at Staouëli are the orange, citron, Japan medlar, quince, pomegranate, apricot, almond; the olive grows most luxuriantly, so also do the mulberry, the carob-bean, and banana. The apple and pear trees, however, do not thrive so well as in France. The flax, colza, sesamum, and other oil-bearing plants grow

* The petals of the geranium are not an object of simple gratification of sight or smell to the Trappists; they are rather the basis of their most profitable export. The essence of the geranium, distilled by the monks, and sent to the chemists and perfumers in Paris, forms the strength and substance of the choicest perfumes.

marvellously, and the varieties of cotton give most satisfactory results. The whole estate is divided into several lots, bearing special names derived from their peculiar formation, or from the grateful recollections of the fathers. Thus: the French Gate, the Field, the Battle-field, the Field of Victory, the Field of Peace; or the Avenue Bugeaud, Dupuch, Marengo; the Pavillon Pavy, the St. Regis Ward, the Ste. Marie Garden, the Orangerie of the Immaculate Conception; St. Joseph's Farm, St. Bernard's, the Farm of Belle Fontaine, Aiguebelle, Melleraie; and the names of the French Trappists' monasteries, the Sahara, the Desert of Nitrie, Jackals' Plain, the Pontine Marshes, St. Augustine's, &c. Then the vineyards are called the Côté d'Or, the Côté Rotie, the Hermitage, the Field of the Cannon-balls, St. Benedict's, the Field of the Zephyrs. Staouëli has now its monastery, its cloisters, its hotel, its farms, its barns, its stables, its enclosing walls, its workshops and spacious sheds for agricultural implements, thrashing-machines, &c. Of the 2000 acres which form the estate, 720 acres are cleared, and 200 more will soon be ready for cultivation. The remainder, not being suitable for cultivation, will be gradually planted with forest-trees, or set apart for pasture.

Already many acres of rocky land are planted with trees suitable for timber. Every year about 40 acres are cleared of their cactus and scrub, or dwarf palm, at a cost of 250 francs an acre, in addition to other works of improvement.

'Of the 1120 acres already cleared, 300 are bearing different cereals; 100 acres are planted with vines, 20 acres with geraniums. The rest is left to meadows, or devoted to special crops, if not occupied by gardens, orchards, and fine orangeries, yielding at present 160,000 oranges, though the trees are still young, and far from being in full bearing. Other important works are being carried out. Three distinct farms have been formed on the property. Numerous roads and lanes have been laid down, bordered with plantains and mulberries and olives, and protected with hedges of cactus and aloes. Small groves of cypress, rose-trees, and bamboos have been raised to protect the delicate plants and trees from the action of the sea-breeze. Marshes have been drained; stagnant and unwholesome waters have been brought from a distance by means of covered drains into large reservoirs, and are led thence into new gardens, nurseries, and kitchen-gardens. Four large ponds and as many wells have

been dug and constructed for the same purpose of irrigation. One of these ponds, with a capacity of over 400 cubic yards, is fed by waters coming from an old Roman fountain of a peculiar construction, and distant nearly 600 yards. This fountain is a sort of cistern, about ten feet deep, the bottom of which is reached by stone steps nearly wasted away. Drainage successfully carried out on different parts of the estate adds to this water supply, so precious in Africa, and so scarce at first at Staouëli. To profit by this treasure, and to secure it against the least waste, the monks have formed numerous furrows built in stone, and led through their orangeries and gardens and fields reserved for special cultivation.

'The Trappists have a splendid breed of cattle, the cows brought from different countries yielding sixteen quarts of milk per day. They sell the heifers to the colonists, to enable them to replace the cows of the country, which hardly yield as much milk as a Maltese goat. The meat of Staouëli is highly prized, and stands first class in the butcher-stalls of Algiers.

'Their flocks consist of 115 horned cattle, 400 merinos, and as many pigs, 16 horses or mules, and a small flock of Angora goats. Not far from the

monastery is a large warren, yielding a good supply of rabbits, a sunk yard for fowls, and an apiary of over 200 hives.

'Their workshops include smithy, tinman's house, cartwright's, joiner's, pharmacy, with stills for the distillation of medicinal plants, tan-yard, harness-maker's, shoemaker's, bookbinder's, wash-house, bake-house, dairy, cheese-room, house for silkworms, photographic studio, distillery, with nine stills for essences and spirits, cooper's shed, and three cellars, one of which, with a loft above, is 200 feet long by 40 feet wide, containing at present 50,000 gallons of red and white wines, the produce of 100 acres of vineyards, about two-thirds of the vines being in full bearing.

'The fathers possess two lime-kilns, one brick-yard, many quarries of good building stone, lime-stone, and a sort of Roman cement excellently adapted for water-course building. There is no timber; wood for building is brought from Sweden, Norway, and Russia.

'One can scarcely form an idea of the earnest and patient activity exhibited in the daily life, at all seasons, of the Trappist monks. Labourers, reapers and mowers, threshers, cow-herds, cartwrights, smiths

joiners, all, from the father abbot to the humblest brother, apply themselves valiantly to work.'

No wonder the writer concludes his interesting paper on Staouëli in a spirit of enthusiastic praise of the good monks.

Honour, then, and glory to the persevering courage of these men of God, who, surmounting all sorts of trials, and contemning innumerable dangers that have not ceased to assail them on every side for a considerable time, have known how to overcome every obstacle that opposed them, and have thus become the first pioneers of our African civilisation.

But, of course, the view of faith, and the history of the Church, and her long experience of the manner in which barbarous and pagan nations have been bowed to the yoke of Christ, cannot be for a moment absent from the mind of a Catholic Bishop, who devotes himself to a work like this now before us. Thank God, the actual results of Catholic missionary enterprise throughout the whole continent of Africa, within the last thirty years, unmistakably point to a glorious success. Thirty years ago the number of our vicariates in Africa might be counted on the fingers of one hand; now there are over twenty-five Bishops, each edifying his brethren in

the pastorate by his self-devotion and energy, and all cheered onward by unexpected blessings and results that have surpassed the most sanguine expectations. Our missions occupy the whole coast-line, north, south, east, and west; and we have lately seen in the colony that the malaria of the valley of the Zambesi is no more an obstacle to the steady advance of the missionary religious Orders of the Church than the sands of the Sahara were to their brethren ten years ago. Central Africa has been divided into vicariates throughout its whole extent. As each Bishop or priest is 'told off' for his work, is 'sent' by God through His Vicar on earth, there is no halting. Whether he goes alone, like the brave Father Duparquet, who thus entered Dumaraland last August; or without means, like the two good priests who with their own hands have built chapel and school and house in Namaqualand; or followed by a numerous band, like Bishop Comboni, in Central Africa; whether as pioneers, like the Fathers of the Society of Jesus, who are by this time surveying the vast countries between the Zambesi and the Limpopo; whether to gain souls to Christ by their preaching, or, better still, to shed their blood as the seed of faith to future generations; or to labour

like the devoted band near Thabo Bosigo, throughout a long life, unknown and uncared for by the world,—it is all the same. Every missionary of the Catholic Church, as long as he is true to the spirit of his vocation, seeks not renown, fears no obstacle, is not deterred from the work intrusted to him by any dangers. But the present is a time for joyous hope. To the eye of faith, the Almighty in mercy is pouring out blessings on Africa, more particularly on the southern part of the continent. We say particularly on South Africa, for here it is apparent to non-Catholics as well as to us, and is more present and unmistakable. If the venerable Bishop Griffith, the first Vicar-Apostolic of the whole of this region, now parcelled into four vicariates, could have foreseen the results of his early struggles, with what consolation would he have passed away to his great reward! In Cape Town 900 children in the schools, and a second beautiful church nearly built, and a second convent on the point of being founded. In the vicariate of Natal, five convents; and all these, like similar institutions in the Eastern Vicariate, flourishing beyond the best hopes of the founders. Surely, in the sight of this growth of one generation, it is not too much to say, with our predecessor Bishop Moran,

'God is wonderfully blessing this land: there must be a glorious future for the Church in South Africa.'

To develop this view of faith, and to show that when the Almighty deigns to bless in a special manner a work like that which the Bishop has now in hand supernatural signs of His approval are not wanting, we subjoin the most interesting history of the mission of Father Gonsalez Silveira to the Kaffirs of Monomotàpa, the country now occupied by the Jesuits' mission of the Zambesi. The narrative is taken from an old work, *Thesaurus Rerum Indicarum*, by the Jesuit Father, Du Jarric, a Portuguese, published at Cologne in 1615. The priest of our vicariate, the Rev. John Allen, who has kindly translated it for us from the Latin, has been careful to preserve the quaintness of the original text, as the best means of placing the reader in accord with the spirit and mind of the writer.

CHAPTER VIII.

MONOMOTAPA—HISTORY OF MISSION AND MARTYRDOM OF FATHER GONSALEZ SILVEIRA, THE FIRST CATHOLIC APOSTLE OF THE KAFFIRS—GEOGRAPHICAL SKETCH OF MONOMOTAPA.*

Chapter I.

A Description of the Seacoast from Angola to the Cape of Good Hope, and from there to Sofala, including the Country of Monomotăpa.

Southwards from Angola and Congo, along the seacoast, is situated the kingdom of the Matamanenses, called by the inhabitants Chimbabas, which is composed of some provinces. Its northern boundary is Angola; on the south it is bounded by the river Branaghul, which rises in the Mountains of the Moon; on the east by another river, which is called the Magnicus, because it flows from the more southerly of the two lakes in which the Nile rises.

* F. du Jarric's geographical notions of the country and coast and rivers must have been derived from hearsay; they cannot be accurately traced on any map.

Its western boundary is that part of the ocean which extends from the Sinus Vaccarum to the Tropic of Capricorn, which divides the Mountains of the Moon from this kingdom. But across those mountains, towards the south, there is a country, not far from the Cape of Good Hope, which is governed by several chiefs and rulers. The interior of this country, situated near the base of the Mountains of the Moon, is deserted on account of the intense cold, and has but very few inhabitants. These latter, like the Arabs, live in oven-shaped huts, are clothed with skins, live on vegetables and fruits of the earth, and, with a savagery near akin to that of wild beasts, eat human flesh and animal food raw. At the western base of the mountains there is a small lake, in which rises a river, called by the inhabitants Camissa, but the Portuguese call it Sweet River. It flows into the sea, not far from the Cape of Good Hope. At its mouth there is a gulf, and also a small estuary, whose western extremity is called False Cape by the Portuguese, for this reason, as I think—that once, when sailing to India, they saw this cape from afar, and took it for the Cape of Good Hope. For there is also another promontory more to the east at the other extremity of the gulf, which is commonly

called the Cape of the Needle, because in this particular spot the needle of the compass points due north, without the slightest divergence either way, an occurrence which can hardly be met with in any place else. One of the promontories is about twenty-five leagues distant from the other, and is commonly called the Cape of Good Hope, on account of its prominence over the sea; and if one sails round it, it is found to extend gradually very far on both sides. As I mentioned in book the first, it received the name Good Hope from John II., King of Portugal, and not without reason; for the Portuguese, who sail to and from India, hope to have a prosperous voyage once they have passed this cape. The sailors dread it on account of the stormy winds which blow from the neighbouring mountains with great violence, and which, lashing the sea into fury, cause the destruction of many vessels. It is therefore called also the Lion of the Sea, because, with its waves and whirlpools, it sucks down and, as it were, devours ships and men and precious merchandise. Hence those who sail from Portugal to India keep so far to the south of the Cape, by two or three degrees, that they do not even see it. They know when they have passed it by two signs—first, as I

have said, by the needle pointing due north, which shows that they are in the neighbourhood of the Cape; and then by certain birds of a white colour, with black-tipped wings, which are called 'muslin-sleeves' by the Portuguese. These birds abound here, and they always, as it were, salute passing vessels by flying about them, as if they were messengers sent by God to tell the mariners where they are. After passing this promontory, several harbours are met with to the east, of which by far the best is that called Formosa, on account of its beauty and picturesqueness. Next to that is a gulf so like a lake that it is called the Lake. Not far from this is a river called after St. Christopher, which has three small islets at its mouth. Then comes the country which the Portuguese call Natal, because they discovered it on the feast of the Nativity. The name is due also to the continual frosts to which this country is subject. This coast, according to some, is not less terrible for shipwrecks than the Cape of Good Hope. It ends in a promontory called Piscatus. Going still further in a straight line to the river Magnicus, you meet the kingdom of Buttera, which extends as far inwards as the Mountains of the Moon and the river Baraghul. The coast of Sofala extends from the

Magnicus to the Cuama. But before describing it we must say something about the inhabitants of the countries already mentioned. They are all black, like the Ethiopians, who dwell in the torrid zone, although the inhabitants of the Cape of Good Hope are situated in the thirty-fifth degree of south latitude; so that it is manifest that the blackness of the skin is not to be attributed to the heat of the sun, since the Brazilians and Peruvians, who also live in the torrid zone, are not black; and the aborigines are of a yellowish colour. Wherefore we think that this blackness is quite natural to them, and is not to be ascribed to the place in which they live; which is made still more manifest by the fact that some who inhabit the same coast, although they live nearer the equator than the others, yet have white skins.

But we must now continue our journey. The river Magnicus (the Limpopo), where the coast of Sofala commences on the west, is one of the greatest and most celebrated rivers of Africa. It runs, as we have said, in the first lake from which the Nile flows, in the twelfth degree of south latitude; then passing through the kingdom of Monomotàpa and the Mountains of the Moon, it at length empties itself into the sea, twenty-three and a half degrees to the south.

Then comes the promontory, called the Cape of the Currents; and next to that, the noble river Cuama (the Zambesi), which, like the Nile, flows into the sea by seven mouths, forming five islands. It rises in the same lake as the Nile, although the latter flows northwards into the Mediterranean Sea, while the course of the Cuama is towards the southwards and eastwards. Sofala, the coast-line of which lies between these two rivers, does not extend far inland; for the King of Monomotàpa rules the interior of the province. The coast of Sofala, from the mouth of the Magnicus to the Cape of the Currents, is barren and deserted; but from there to the Cuama it is populous and fertile. In the neighbourhood of the Cape of the Currents, between it and the noble island of St. Lawrence, or Madagascar, there are certain rocks and shoals, which, under the name of the Jewish Shoals, are a source of great terror to mariners, who grow pale with fear when sailing past them. And not without reason; for many ships have been miserably wrecked on these very rocks, especially in the year 1585, as we shall narrate in the proper place.

But we must continue our description of the coast of Sofala. Like the bare canvas, on which no colour has yet been painted, and which is prepared to re-

ceive colours of all sorts, the inhabitants have no religion. Yet, about 120 years ago or more—that is, a short time before the Portuguese sailed to India—certain Mahometans, having set out from Quiloa and Magadoxa, whither they had gone for the sake of commerce, when they saw the riches and abundance of this country, fixed their residence there, and built a city named after the country—Sofala—on one of the islands at the mouth of the Cuama. The Portuguese who came there a short time afterwards built a citadal in the same place, with the permission of the Mahometan governor of the city. But afterwards, the latter, repenting of his liberality, endeavoured to destroy the citadel and to kill the Portuguese. These not only defended themselves bravely, but even killed the governor in his own house. A great dispute was occasioned by his death, for both his son and his son-in-law wished to succeed him. The son fled for refuge to the Portuguese, who defended his cause, and declared him to be the inheritor of his father's authority. They found him subsequently to be very faithful and well inclined, and it is said that to the present day he pays them tribute. Thus the Portuguese have a well-fortified citadel on the Cuama, whence they carry on a trade with the inhabitants of

Sofala and Monomotàpa, exchanging silks and cottons from Cambay for gold, ivory, and ambergris. There good and robust slaves are also to be found. But since we must afterwards speak of the kingdom of Monomotàpa, we shall here make a few remarks about it by way of anticipation. The whole country lying between the Magnicus and the Cuama, and extending from their sources to their mouths (with the exception of the coast of Sofala), belongs to the kingdom of Monomotàpa; in which, if the above-mentioned coast be included, it will resemble an island surrounded on all sides by water. This kingdom abounds in gold. In several of its provinces there are veins from which a great amount of gold is taken, especially in the kingdom of Toroa, where even now the ruins of some old stone edifices are standing, which for size and magnificence might well be compared with the buildings of the ancient Romans. Hence there are some who think that Sofala or Sephala, as they also call it, is the same country as Ophir; from which, according to the Scriptures, Solomon and, after him, the Jewish kings received gold every three years. In the Septuagint it is called Soupheir or Sopheir, a name which bears a good deal of affinity to Sofala. Besides, according

to Thomas Lopez, in his *Itinerarium Indicum*, the inhabitants say that they have books to prove that Solomon obtained all his gold from here. However, we have elsewhere stated that it seems more probable that the Ophir of Solomon was situated in the Golden Chersonese, or in that region which extends from Pegu to Malacca, including the island of Sumatra; for that country used to abound in veins of gold and in the other things which were brought to Solomon, such as gems, apes, peacocks, ivory, and the wood that is called thyine in Scripture. All these things are found in Eastern India, but not (with the exception of gold and ivory) in Sofala. Nor are they found in Pegu, which some maintain to be the Ophir mentioned in Scripture; for there is neither ivory or thyine wood in Pegu. There is, furthermore, such a great abundance of elephants in Monomotàpa, that more than five thousand are slaughtered every year; hence ivory is very cheap here, as it is supplied by the teeth of the elephant. The King of Monomotàpa is rich and wealthy. He has many governors subject and tributary to him; so that his authority extends far and wide, even to the Cape of Good Hope. For the kingdom of Toroa, most fruitful in gold, and subject to this king is near

the Cape of Good Hope. He supports a great number of soldiers, whom he sends here and there when they are not actually engaged in war, to garrison the country—for the double purpose of making a display of his power, and for keeping his subjects in check. There are some who think that his principal strength consists in a certain legion of women. These dwell apart in a province given them by the king; they hold no communication with men, and proceed to battle after the manner of the ancient Amazons. They also burn off the right breast with a firebrand, that it may not hinder them in using the bow, which is their usual weapon. Their wars are generally conducted against the wild Giachae, of whom we have already spoken. The arms and insignia of the King of Monomotàpa consist of a small spade with an ivory handle, and two arrows. The spade signifies his wish that his subjects should till the earth; one of the arrows signifies that he has power to coerce all rebels and wicked men; the other that he has arms to repel the attacks of his enemies. He has the sons of tributary sovereigns trained at his own court, that they may learn elegant and polite manners; and also that they may serve as hostages for their fathers' good conduct. To all

kings and princes subject to him, who enjoy any degree of power, he sends every year ambassadors to light the new fire according to their custom. This practice is in use amongst these people as a test of their fidelity. It is carried out in the following manner: when the royal ambassador reaches the house of any governor or prince, immediately every fire in it is extinguished, nor can any be relit until the ambassador has kindled a fire, from which all the subjects of the prince must light theirs. If any one acts contrary to this custom, he is accused of disloyalty. These are the principal facts relating to the kingdom of Monomotàpa; we have now to narrate all that regards the progress of the Faith there.

Chapter II.

Gonsalez Silveira is sent from Goa to Mozambique, and he goes from thence to the King of Inambane, whom he converts to the Faith, and then to the King of Monomotàpa.

[Such is the heading of the next chapter in the narrative of Father du Jarric; but we pass over all that relates to Mozambique and the conversion of the King of Inambane.]

At the same time word was brought [to Mozambique] that the King of Monomotàpa was desirous to

enter into a treaty, and to trade with the Portuguese; a message which they received with great joy. For they not only hoped to have full liberty to trade through the whole kingdom, and to secure large profits, but also they expected to be able to push forward the business of the true Faith. Wherefore they communicated the matter to the Governor of all India, who made it known to Father Antonio Quadrio (the then Provincial of our Society in India), and asked him to send some father to gather in that harvest. The Father Provincial having well weighed the matter, and having recommended it to God by frequent prayers and sacrifices, at length determined to send Gonsalez Silveira, a man more remarkable for his sanctity than even for his illustrious descent. He was the son of the Count Sartellano—a very ancient and noble family of Portugal. On account of his singular virtue, he had already been chosen Provincial in India. Hardly had he laid down that office when this new province was intrusted to him, which certainly he valued far more than all the honours in the world, or the possession of all its provinces. Accompanied by two priests of the same Society, he set sail from Goa in the year 1560, and, the wind being favourable, arrived after a short

voyage at Mozambique. The governor of the place gave him hospitality in the citadel, and received the three missionaries with the greatest kindness. When they had remained here a few days to recruit their strength after the voyage, he gave them an escort of six soldiers to bring them to the kingdom of Inambane; but no sooner had they arrived than they all fell ill, owing to the great heat to which countries in the torrid zone are subject. Although Silveira was of a strong and robust constitution, yet the intense pain of the eyes caused by his illness weakened him so much that his life was in danger. When they had recovered their health, they went to the city of Tongo, where the king resides. The king received them with great joy and satisfaction, especially when he learned that they had come only for the purpose of teaching the Christian faith. Immediately, therefore, on their arrival, they commenced to preach the law of grace which Christ the Saviour brought into the world. He gave such efficacy to these words that, in a very short time, many became converts to our Faith. But when they had instructed each individual of those who wished to embrace Christianity, they baptised the king, the queen, their children, and other relatives of theirs, amongst whom were

the sister of the king and several nobles of the kingdom. Baptism was also conferred on a great number of the common people. The king was called Constantine, the queen Catherine, and the king's sister Isabella. Meanwhile, Silveira, having left his companions there to confirm the neophytes in the Faith, and to receive the new converts who daily presented themselves, determined to go to Monomotàpa, believing that, if he could convert its king, the other princes and governors of the country round about would easily be induced to embrace Christianity. After passing the island of Mozambique, and coasting for some distance along the African shore, he came at length to the mouth of the river Masuta, which is about nine leagues to the south-west of Mozambique. There a violent tempest arose so suddenly that the vessel was nearly filled with water, and all had given themselves up for lost, when Gonsalez threw himself on his knees, and raised his hands and eyes to heaven, and, at his prayer, the tempest was appeased. Having there disembarked on the feast of St. Jerome, a portable altar was erected on the seashore for the purpose of offering a sacrifice of thanksgiving to God. So intense was the heat of the sun, that the Portuguese, although

their feet were covered, could hardly bear to stand on the hot ground; and, during Mass, the head of Gonsalez was covered with blisters. Ointments were offered to him; but he, inflamed with a holy hatred of himself, refused to employ them, trusting to time and to nature only for a cure. The vessel having remained there three days for repairs, they set out on the fourth day with a calm and tranquil sea for the river Qualimana. Here they are again harassed by contrary winds, and find great danger in ascending the river. When the storm was over they disembarked, and went to Mingoaxana, the King of Giloa, a friend of the Portuguese, who received them with great kindness. He also gave them permission to preach the Gospel throughout his kingdom; for, although the king was a Moor, he despised the Mahometan rites and superstitions, and was very desirous that Christianity should be spread amongst his people, and that they should be fully instructed in its doctrines. Gonsalez did not wish to remain here any length of time, but to go on at once to the King of Monomotàpa; for he believed that, if he once succeeded in making him a Christian, the neighbouring kings, who are far inferior in power, would speedily follow his example. They

therefore leave Giloa for the great river Cuama; but another dangerous storm drives them into the neighbouring Gulf of Linde, and here they remain for thirteen days. On entering the Cuama, Mass was celebrated at the mouth of the river; and Gonsalez asked his Portuguese companions, since they were now on the confines of Monomotàpa, first to commit the success of their embassy to God by earnest prayer, and then to allow him to withdraw from their company during the remainder of the voyage, that he might spend the time in p[illegible]er; for, in matters of grave moment, we stand in special need of the Divine assistance. Therefore, at the conclusion of the Holy Sacrifice, he orders a curtain to be hung up in a certain part of the vessel; and there he remained in retirement for eight days, eating nothing but a handful of roast pulse once a day, and drinking only water. Whatever time he could spare from prayers he spent in reading the lives of the Saints. When they had sailed up the Cuama for eight days, they arrived at Sena, a populous and much frequented town. There they disembarked, and Gonsalez sent a messenger to the King of Monomotàpa to announce his arrival in the interior of the country, and to ask permission to visit the

king. While waiting for an answer, he succeeded in dissuading some Portuguese Christians, who lived there, from the disgraceful practice of concubinage, and in inducing them to contract honourable and legitimate marriages. He then heard their confessions, and absolved them from their sins. He taught Catechism publicly, and baptised nearly five hundred slaves of the Portuguese. He also paid a few visits to the King of Inhamior, a tributary to the King of Monomotàpa; for he lived only three miles from Sena. This man was so moved by the exhortations of Gonsalez, that he professed his willingness to become a Christian along with his wife and children. But Gonsalez, partly because he had no one to leave with the king as a catechist, and partly because he was afraid of offending the King of Monomotàpa if he made a tributary sovereign the first participator in the benefit of Christianity, consoled the King of Inhamior, and exhorted him to rely on the Divine assistance, to persevere in his good resolution, and to put off the matter to a more favourable opportunity.

The second month had now elapsed, and no answer had come from the King of Monomotàpa; so that Gonsalez was not a little astonished when Antonio Caiado, a Portuguese, who lived in the royal city

of Monomotàpa, came as ambassador to bring him into the king's presence. Gonsalez, having made a bundle of the sacred vestments, with the consecrated altar-stone and chalice, set out with it on his shoulders, intending to accomplish his journey on foot, and refusing all assistance in carrying his bundle. For there are no horses or beasts of burden except elephants in Monomotàpa. When they came to a river —and there are many in this country—if it was possible to ford it, he did so; although sometimes the water came up to his neck, and he had to hold his bundle with both hands on the top of his head. If there was no ford, the Kaffirs procured a large wooden vessel, and placing Gonsalez in it, they swam behind, pushing him on before. Journeying in this manner, they arrived, on the night of the Nativity of our Lord, at Chetuchine, a village not far from Monomotapa; and there, to his own great joy and that of the Portuguese also, he said Mass three times, according to the custom of the Church. He remained here eight days, earnestly commending his mission to God. From there they entered the city of Monomotàpa, the residence of the king, on the octave of the Nativity. The king immediately sent a messenger with presents to Gonsalez,

consisting of a great weight of gold, a number of cows—which are much valued by the inhabitants—and slaves to wait on him; for he had already heard from the Portuguese merchants that Gonsalez was of an illustrious name and family, and therefore he wished to honour him by offering valuable gifts, worthy of acceptance. Gonsalez returned thanks, but refused the presents, saying that the king would soon learn what sort of gold and riches he had come to seek in that country. The king was astounded at his magnanimity, and, speaking of it to his nobles, he said, 'This man is far different from those who spend all their energies in going over sea and land in search of riches.' As he had thus conceived a good opinion of Gonsalez, he received him, on the following day, with such demonstrations of gratitude and respect as he had never shown to any one before. For he brought him into the inner part of the palace, to which no stranger is ever admitted, and ordered him to sit down on the carpet beside his mother. Antonio Caiado stood at the door of the room, acting as interpreter; and the king at once asked Gonsalez how much money or cattle (which the inhabitants are said to value as highly as gold), or how much land, and, finally, how many women he would like to

have—for the king knew nothing of his vows. Upon his answering that he wanted nothing but the king himself, the king, turning to the interpreter, said, 'Certainly he who will receive nothing of these things that are so much valued by others must be very different from ordinary mortals.' Yet, after some further conversation, he offered the same gifts again, and added others still more valuable. But Gonsalez thanked him, and, having taken leave of him and his mother, returned home. Here he fitted up a room that was well adapted for the celebration of the Sacred Mysteries, and adorned it with a temporary altar, on which he placed an image of the Mother of God that he had brought from India. As he was celebrating Mass in the morning, some princes, who were passing by, saw through the door the beautiful image of the Blessed Virgin on the altar; and, deceived by its appearance, they told the king that Gonsalez had a most beautiful woman in his house. They extolled her beauty so much that the king became anxious to see her; and his desire was not long unsatisfied. He immediately sent word to Gonsalez, that, having heard he had brought his wife with him, he was exceedingly anxious to see her. Then Gonsalez, having wrapped up the image in a

costly cloak, brought it to the king; and, to excite his curiosity the more, told him, before uncovering it, that it was the image of the Mother of God the Creator of heaven and earth, in whose power are all the kings and emperors of the whole world. He then uncovered the statue in the presence of the king and his mother. The king contemplated the image with the greatest reverence, and admired it so much that he besought Gonsalez to give it him, that he might keep it in his house. Gonsalez willingly consented; he even placed it himself in the royal chamber, which he decorated with rich tapestry, like an oratory. The Portuguese who came there after the death of Gonsalez relate how, about five nights after, the Queen of Heaven appeared to the king in his sleep, having the same appearance as that given her in the statue, surrounded by a Divine effulgence, glowing with splendour, and having a most majestic and, at the same time, a most benign aspect; and how the king, astonished at this strange vision, told it to his mother, and to some Portuguese also, who immediately related the whole affair to Gonsalez. At last the king sends for Gonsalez, and tells him he is greatly distressed at not being able to understand the language in which she speaks to him each night.

Gonsalez told him it was a Divine language, which no one could understand, except those who obey the law of the Son of that Queen, for He is the Creator of heaven and earth, and the Redeemer of the whole human race. The king then signified, if not by words, certainly by his looks and manner, that he wished to become a Christian. But after the lapse of two days he sent word to Gonsalez, by Antonio Caiado, that he and his mother wished to embrace the Christian religion, and that he (Gonsalez) should come as soon as possible to baptise them. Gonsalez, however, thought it better to wait for some days, until the king and some of his nobles should be sufficiently instructed in the precepts and rudiments of the Christian faith. When the necessary instruction had been imparted, Gonsalez baptised the king and his mother with great pomp and solemnity. The king received the name of Sebastian, the queen that of Mary. On the same day, since Gonsalez refused to receive gold, the king gave him a hundred cows; and, lest he should seem to despise the royal generosity, Gonsalez sent them to Antonio Caiado to be slaughtered and given to the poor. The people witnessed this liberality and beneficence with great wonder. Following the king's example,

nearly three hundred of his nobles embraced Christianity and received baptism. These remained continually with Gonsalez: they were so desirous of hearing more of his doctrine that they were always learning something new from him; and they frequently brought him presents, such as milk, eggs, butter, goats, and other things of that sort; for they knew that he would receive nothing else. And not even these things, nor any kind of meat, would he eat himself, but distributed all to the poor; he himself living only on cooked millet, herbs, and wild fruit.

Chapter III.

The King of Monomotàpa determines on putting Gonsalez Silveira to death—What happened after his Death.

When the king, his mother, and his principal nobles had embraced Christianity, Gonsalez was so highly esteemed by both noble and common people, on account of his sanctity and zeal for souls, that it seemed as if the whole multitude of people wished to become Christian. But Satan, the most bitter foe of all good, could not bear to see so many souls snatched from his grasp, and the Christian religion making such progress in Monomotàpa, where he had tyrannised so long; and therefore he left no stone of wick-

edness unturned to overthrow the rising Church. To bring his design more easily to a conclusion, he directed his efforts against the foundation, and determined to destroy Gonsalez Silveira, on whom the Church of Monomotàpa so much depended. For this end he selected four crafty and designing Moors, who had authority and favour with the king. These, therefore, conjointly concoct their hellish snares against Gonsalez. The author of the conspiracy was an inhabitant of Mozambique, named Mingama, a chief of the Manrica superstition, or, as they call him, a Casique (*Cacicius*). They made known to the king, partly by themselves, partly by a fitting messenger (for they had influence with the king), how grieved they were that he should voluntarily incur such danger of his life and kingdom; and that Gonsalez, whom he honoured and trusted so highly, was sent by the Viceroy of India and by the Governor of the coast of Sofala, to see how the king stood, and to solicit his subjects to rebel against him, so that, a rebellion being once fomented, they, supported by a hostile army, could conquer the king, and deprive him of his crown and life. To these falsehoods they add the most extravagant charges, saying that Gonsalez was a most wicked and skilful poisoner; that

he had brought with him several drugs and poisons that were able to disorder the minds of the people and to bring about the king's destruction; that whoever allowed Gonsalez to pour water over his head (by this they alluded to baptism), and to pronounce at the same time the words of the Langari (as they call the Portuguese), came immediately, and in spite of himself, into the power of the man; that the same things had happened already elsewhere; and that therefore the king should see what was before him, and to whom he was intrusting himself and his possessions. If he allowed Gonsalez to depart in safety, the consequences would be that the citizens, carried away by madness and fury, would destroy each other by intestine broils and dissensions. By these and similar falsehoods they easily persuaded the king, who was still young, and his mother (for women are always timid and suspicious) to kill Gonsalez on the first opportunity, although he had brought life to their souls. No sooner were these evil designs planned in secret than they were known to Gonsalez, as we can readily believe, by the help of a Divine revelation. For when Caiado went to see him, Gonsalez said at once, 'I am not ignorant of, or unprepared for, the death with which the king threatens me; and, if it

please God, I am ready to give up my life and to shed my blood for His honour.' Caiado was so far from believing Gonsalez to be in such danger that he laughed at the idea. But the day had already arrived on which Gonsalez knew, by Divine inspiration, that he was to suffer death (for no one had told him of it), and he earnestly besought Antonio to send him all the Portuguese that were in the city, 'that,' as he said, 'I may hear their confessions and yours, and give you all Holy Communion to-day, for afterwards I shall not be able to do it.' Antonio still could hardly believe him; but, impressed by the strangeness of the whole affair, went to call the Portuguese together. Gonsalez waited for them until noon; but they could not come, as they had all left the city that same day: and so he consumed the consecrated Hosts. On that day he made about fifty converts, and gave them rosary-beads on which to say their prayers When the Portuguese returned that evening he heard their confessions, but of course could not give them the Blessed Eucharist. With joy in his countenance, and peace in his mind, he exhorted them to remain constant in their faith and obedient to God, in spite of persecutions and afflictions. They remarked that constancy and serenity in Gonsalez, although

what was impending over him, or why he addressed them in such encouraging words, they knew not, with the sole exception of Caiado, to whom Gonsalez had disclosed the matter. He also gave them the vestments and sacred vessels to bring to the house of Antonio, lest they should fall into the hands of the pagans, and be wickedly profaned by them. By this he showed that he was to be put to death the following night. The Portuguese having returned to their homes, he remained in his room before the image of the Crucifixion, clad in a surplice, and preparing himself for death, which he expected every moment. But when Antonio Caiado came back to him again, Gonsalez laid his hand lightly on his breast, and said, 'Antonio Caiado, I am certainly more willing to undergo death than my enemies are to inflict it on me. I freely pardon the king and his mother, for they are misled by the cheats and artifices of the Moors.' When he had said these words, with a serene and joyful countenance, Antonio left him. Although Antonio could hardly believe it possible for the king to commit so great a crime, yet he had some idea of what was likely to happen; for he knew from a recent conversation that the king's mind was disturbed, and he had also seen him full of thought. Therefore he

sent two servants to guard Gonsalez that night, that he might know if anything happened. These servants give the following account of his death: For a great part of the night Gonsalez walked very quickly up and down the courtyard outside his house, as if he were so anxious to leave this life that the delay seemed too long for him; his eyes all the time fixed on heaven, his hands sometimes raised towards the sky, sometimes stretched out in the form of a cross, as if, as we can readily believe, he was offering his life to God, who first died on the Cross for our salvation. During this time he heaved many deep sighs. At last, when a good part of the night had passed, he grew tired and went into his house. There he prayed before the image of Christ, which was the only consolation remaining to him, and then threw himself down on his bed of reeds, which was his usual couch, and slept the sleep of the righteous. Immediately about eight guards of the king burst into the house with the intention of strangling him. Amongst them was a barbarian noble, named Macrumes, who had enjoyed the friendship and hospitality of Gonsalez. He drags him from the bed, sits upon his chest, and bruises and kicks him so savagely with his feet that he nearly kills him. Then four others raise him from

the ground by the legs and arms, two more place a rope round his neck, and pull it by both ends in opposite directions, until Gonsalez, having bled copiously from the mouth and nostrils, gave up his soul to God. Such was the glorious death of Father Gonsalez Silveira, which happened on the 11th of August 1561. The barbarians, having first sacrilegiously broken the image of Christ which he held in his hand, fastened a rope to his body and dragged it down to the river Mosengesses, which flows by the place, and threw it in, for fear that (as the Moors had pretended) even the very corpse of such a poisonous man, if left in the open air, should infect the atmosphere and cause a plague among the people.

The following is taken from Ogilby's *Africa*:*

'In the year 1560, the king himself (of Monomotàpa), with his mother, and above three hundred nobles and chiefest lords of the realm were baptised by the hands of the Jesuit, called Gonsalves Silieyra; but afterwards, at the instigation of some Mahumetans, he was slain by the king's command with the imputation of a sorcerer; but, a little time discovering their malice, they made satisfaction for his undeserved death with the loss of their own heads.'

* London, 1670.

CHAPTER IX.

We append to the history of the mission and martyrdom of Father Gonsalez Silveira, given by Father du Jarric, the following most interesting account of the holy martyr, most kindly furnished by the Rev. Father Grene, S.J., of Clongowes Wood College, Ireland. The fuller details given in this account, which is abridged from the life by Father Alegambe, dispose one to receive with reverence the wonders told of his body after death, and preserved in the traditions of the natives of the Zambesi Valley. Father Grene informs us that the name of Father Gonsalez Silveira is one of those down on the lists for canonisation, and whose causes have commenced before the Sacred Congregation of Rites. He is No. 10 on the list, immediately preceding Cardinal Bellarmin. Father Silveira may therefore already, in accordance with the usage of the Catholic Church, be called Venerable. St. Ignatius has borne his high testimony to the merits of the illustrious protomartyr of Kaffraria. We heartily concur in the pious prayer

of Father Grene: 'God grant that traces may yet be found of the Venerable Father Silveira's remains, of the effect too of his preaching and holy life among the Kaffirs.'

A.M.D.G.

The Life of the Venerable F. Gonzalez Sylveira, taken from *Mortes Illustres, S.J.*, written by F. Philip Alegambe, S.J., and printed at Rome in 1657. The latter portion of this life agrees perfectly with an earlier account, commencing with 1560, and ending with F. Sylveira's death, written by F. John Peter Maffeius, S.J., and printed at Naples, 1573. Both in Latin.

Father Gonzalez Sylveira was born of noble parents, on the 23d February 1526, at Almerino (probably the present Almetrim on the Tagus, in 39° 14′ N.) in Portugal. Losing his mother at the time, and his father soon after, he was taken charge of by a good aunt, who was married to a member of the illustrious Tarora family. She gave him an excellent education, to which he fully corresponded, exhibiting a gravity beyond his years, a tender devotion, a zeal for reconciling differences, and an especial concern for the poor, whose wants he delighted in relieving. He was also remarkable for his love of truth, and his horror for lies. He would never taste wine, from a spirit of mortification.

Sent to prosecute his studies at Coimbra, he there became acquainted with the Society of Jesus, and joined it. Father James Miro, in a letter to St. Ignatius, says, 'He was a noble youth of high endowments, that seemed formed for great things—causing wonder to all around, to the courtiers and the Jesuits themselves, by the striking change wrought in him after going through the Exercises.'

The most fervent of novices, and striving with all his might to overcome himself, he fell sick in 1548, so as to be almost despaired of, when Father Simon Rodriguez, one of St. Ignatius's first companions, hearing of his condition, promised to say his Mass that morning for him. During the Holy Sacrifice, Brother Gonzalez suddenly cried out, 'I am cured and quite well!' This proved true; and it being St. Sylvester's day, he took that Saint's name, and kept it for some time.

On completing his studies, he entered on his missionary career with extraordinary ardour and courage, total disregard of the world and of self, and with unreserved devotion to the salvation of souls. He ate almost nothing, and slept the little he did sleep on the ground. He would preach for several hours together, never tired himself or tiring others,

and selecting when he could the poor and the slaves as the objects of his predilection.

He was favoured with a foreknowledge of the manner he was to die. For, having once attended at Coimbra a man who was there hanged for his crimes, Father Gonzalez exhorted the bystanders on the occasion, and prayed to God fervently, that himself might one day give up his life for love of Him. On returning to our college, and serving the cook, according to the rule, he could not contain the joy he felt, and said, 'O brother, exercise well this beast of burden' (his body); 'for the day will come when it shall be dragged along, and flung ignominiously into the waters.' He repeated this to Leo Henriquez.

At Lisbon too, while preaching, he put his neck forward, and said he valued that neck as much as any other worldly thing, since it was to suffer contraction for religion's sake, and open for him the gates of Heaven.

But, more wonderful still, when celebrating Mass at Lisbon, and holding up the chalice, he was observed by the entire congregation to have his hands covered with blood; a sign, as thoughtful men felt, that he was on some future day to shed his blood for the Faith, in accordance with rumours already afloat.

Finally, when some one came to tell him that letters had arrived from the Father General, ordering him to the Indies, he thanked the person for his courtesy, but said the announcement was no news to him, as he had already known it for certain; and when the Provincial sent a father to request of St. Francis Borgia, then Commissary in Spain, that he would raise objections, 'Your labour is vain,' said Father Gonzalez, 'for the matter is already fixed and settled by Divine decree.'

Accordingly, on 1st October 1553, after a moving discourse from St. F. Borgia at Lisbon, in the newly-acquired house of St. Roch, which was then made a professed house, Father Gonzalez took his four vows, and was appointed first Præpositus of it, Father Jerom Natalis receiving his profession.

On completing his term of office, he was by St. Ignatius named Provincial of India, and on 30th March 1556 he set sail for his new destination. He landed at Goa, after a most prosperous voyage, and on that new theatre he exhibited all his former heroism of virtue, and even more.

The usual term of three years having expired, he was succeeded in the Provincialship of India by Father Antony Quadrio. With his usual humility he

accepted the change joyfully, as though he had been unfit for the office, edifying all by his docility and submission, and giving himself still more than was his wont to penance and to prayer. In this frame of mind he received at length his call to Kaffirland. Emmanuel Sa, Portuguese Governor at Sofala, had induced the King of Tonga's second son to receive baptism; and his brothers would have followed his example had not his father interfered, and promised to obtain missionaries, when he himself, too, would become a Christian. This welcome news being communicated to Constantine, Governor of India, accompanied with an earnest recommendation to profit by it, led to the selection of Father Gonzalez for the great work. On being informed thereof, what words could express the joy he felt! Two companions were assigned him, Father Andrew Ferdinandez, and a lay-brother, Andrew Acosta, both being far advanced in years and in virtue. Starting from Goa towards the close of 1559, and from Ciaulus (some port in India) on 5th January following, with Father Gonzalez' cousin, Pantaleon Sa, who was to succeed his brother Emmanuel as Governor of Sofala and Mozambique, they reached Mozambique on 4th Feb.; and thence in a small vessel, preferred by the

ardent Father Gonzalez to waiting for a better conveyance, they made their way to Inhambane and Sofala, where they found themselves within the friendly dominions of the King of Tonga. The natives are called Mosarango. The royal residence was about thirty leagues distant.

Father Ferdinand was sent on, as Father Gonzalez, spite of his strong constitution, was ill, to Gamba, King of Tonga, arriving there on Spy-Wednesday; but immediately he also fell sick. Meanwhile, Father Gonzalez, moving into the shade of some tree, suddenly recovered on the Saturday of Passion Week, and, starting with Brother Acosta, overtook Father Ferdinand at Tonga, in seventeen days after the latter's arrival there. The king gave him a cordial reception, and was in due time baptised, with all his household and many of his chiefs. He gave ours full liberty to preach the Gospel to all his subjects in this part of Kaffirland. A church of the Assumption was commenced without delay.

To procure various requisites, Father Gonzalez returned to Mozambique, and coasting on his way back he was overtaken by a dreadful storm. Falling on his knees, he began to pray, 'Lord, save us, or we perish!' when behold! the storm instantly

ceased, the sea became smooth, and all landed full of joy at the mouth of the Mafuta on 30th September. After three days he proceeded to Quillionane, at the mouth of the great river Cuama (Zambesi). He then went on to Mingoaxane, King of Giloa, who spontaneously, though a Mahometan, authorised him to preach the Gospel. Father Gonzalez, however, preferred hastening forward to the superior King of Monomotàpa, whose conversion, he felt, would involve that of the inferior rulers. He next entered the Juabus (Luabo?), another mouth of the Cuama, where the territory of Monomotàpa commences, and there spent several days in retirement, praying that God would bless his arduous enterprise. This was at Senna, thirty leagues from Sofala, and two hundred from Monomotàpa. Hence he sent on a messenger to the great king, with news of his approach, remaining himself at Senna for four months. He preached in the interim all about the town with success, but deferred baptism till he should have more time and more assistants.

At length the king's answer and his envoy arrived, whereon the father set out with his envoy, and Gomez Coello, a Portuguese high in favour with

the monarch, and an excellent interpreter. Father Gonzalez performed the whole journey of 600 miles on foot, and carried his altar-furniture on his back. He forded many rivers with water up to his chin crossing one that was deep in a large tub, while the Kaffirs, swimming, propelled him with one hand over. His companions' provisions falling short he gave them up the whole of his own store, living afterwards on the bitter apples of the country, which, as report has it, suddenly became sweet on his making use of them.

Mabate, a town on his route, gave him a hearty welcome. He made some stay, baptised all the inhabitants, and foretold that Christianity should never come to fail there; and subsequent events have so far verified the prediction.

A Kaffir at the point of death was baptised by him, and he instantly recovered.

On St. Stephen's day he entered Monomotàpa. The king's army numbered 100,000 men, whereof 30,000 were usually quartered in the towns adjoining, as though they were his Prætorian Guards. Their commander at this time was a Portuguese, Antony Cajado by name.

Him the monarch deputed to receive Father Gon-

zalez, of whose noble birth and sanctity his majesty had heard much. The gifts sent with him were gold, oxen, and domestic servants. The father replied, 'That what he desired was not the king's treasures, but the king himself.' Such magnanimity was, they say, much admired by the king. To do the father extraordinary honour, he introduced him into the royal chamber, placing him on one side of himself, with his own royal mother on the other, Cajado standing to interpret in front of the door.

Father Gonzalez began by presenting to his majesty a precious robe brought by him from India and Mozambique. Struck with the father's disinterestedness in declining all his gifts, he observed that such a man must be of a nature different from that of other men; and, addressing him in terms of high laudation, terminated the interview.

Hearing afterwards of the statue of the Mother of God which Father Gonzalez had in his hut, the king longed to see it; and Father Gonzalez presently placing it before him, explained who and how great the Blessed Mother was. Then, falling on his knees, he exposed the statue, the king kneeling also, and seeing it set up with great honour in his royal apartment.

The Portuguese have it that during five consecutive nights after this the Blessed Virgin Mary appeared to his majesty in his sleep, and spoke in a language unknown to him.

Inquiring of Father Gonzalez, he learned that none could understand that language but those who observed the law of Christ, the Son of that Holy Mother, and paid Him the worship due. The king seemed satisfied, but on that day went no further than words of kindness and honour. However, two days later he asked for baptism; which, after proper instruction, was administered to him, to his mother, and to three hundred of his leading men, who were so charmed with the father that they could scarcely bear to be out of his company.

The king's baptism took place on or about the thirty-fifth day after the father's arrival in Monomotàpa. The whole kingdom now seemed in a fair way to conversion, when Mahometan perversity upset all.

Four leading men, Mahometans, of deep cunning, concerted a plan to deceive the king, and unfortunately succeeded. They began by making him presents; and then they said 'that Father Gonzalez had been sent by the Portuguese, as a spy, to explore the

country and stir up a rebellion; that, moreover, he was a magician, who, by the use of cabalistic words in baptism, obtained such a power over his converts that they were compelled to obey his every command. Wherefore, let the king beware and get rid of so dangerous a man, as his only means of escape from utter ruin.'

His majesty, a young man, believed at once in all this, and issued his fatal orders accordingly.

Father Gonzalez on his part, conscious of the impending danger, and knowing that his end was now at hand, prepared to meet it. He prayed fervently and long, setting up a crucifix with a lighted taper on either side within his hut. He continued his devotions, till at length he was overpowered by sleep, and lay down upon his mat. Two servants, sent by Cajado, were meantime on the watch, and to them we owe these particulars.

The eight assassins sent by the deluded king had been observing from their place of concealment every movement of the father. They now saw their opportunity, and rushed into the hut. Their leader threw himself with all his weight upon the holy man's chest, while two seized him by the feet, two more by the arms, and the others placed a rope round his

neck and pulled it violently in opposite directions, thus choking him, and causing his blood to spurt out from the mouth and nostrils.

They next destroyed his crucifix, then stripped him, finding his iron vest upon his person, and taking it with execration for a charm; finally, they flung the lifeless body into the river flowing by, called the Mosengesse or Motetes. Rumour says that lights appeared above the spot where the sacred body was immersed, and that crocodiles, which abounded there, have since laid aside much of their ferocity.

The unhappy king caused fifty of the father's converts to be stripped of their possessions and executed; whereon his leading men represented indignantly, that if people must die because of their baptism, what must become of them all, and even of himself? This put a stop to his fury. When he had time to cool down, the Portuguese remonstrated with him on the enormity of his guilt, of Father Gonzalez' nobility and sanctity, warning him too of the vengeance he would have to fear both from God and from men.

He began to feel the pangs of remorse. He put to death two out of his four instigators, the other two escaping by a speedy flight. Swarms of locusts, in

numbers never seen before, laid his country waste. He executed, after some time, his own mother, who had urged him to the dreadful deed.

Finally, the Portuguese governor, by order of his sovereign, sent troops into Monomotàpa in 1569 to execute justice on the other culprits, of whom several were seized and suffered for their crime, while by royal edict all Mahometans were expelled the city.

Father Gonzalez Sylveira thus came to a glorious end on the 15th March, the 4th Sunday of Lent, 1561.

Extracted at Clongowes Wood, County Kildare, Ireland, this 21st August 1879.

J. GRENE, S.J.

CHAPTER X.

Prodigious Honour rendered to the Remains of the Venerable Father Gonzalez Silveira, as recorded by Father Julius Cæsar Cordara, S.J. (who survived the Suppression of 1773), in his *Historia Societatis Jesu*, part i. p. 609, No. 167, an. 1625.

THE following wonders have been related to me by a most credible eye-witness, to whose testimony I attach very great weight—Father Alphonsus Leo de Barbudas.

This father, after sailing from Mozambique to a point on the adjoining coast of Africa, called the Coast of Rivers, was thence driven by a storm to that part of Kaffraria which is occupied by the Opando and Nobunanguo, many leagues distant from the Cape of Good Hope.

A river of those parts, rising in the Mountains of the Moon, traverses Monomotàpa and falls into the Zambesi, the largest river in Kaffraria.* Sailing once

* In Whittle and Laurie's *Atlas* (London, 1800), Zimbuo, where the court is kept, appears. In Blackie's *Atlas* (London, 1872), Zumbi (in ruins) is marked on the same spot. It stands on the Zambesi, north side, and close both north and south to

down this tributary he entered the Zambesi, and towards sunset reached a spot where an island divides the river into two channels. There he stopped, and making his vessel fast to the bank resolved to wait till morning, for fear of hidden rocks which abound in the river, and make its navigation dangerous.

In the island was a wood thick with tall trees of various kinds. At one extremity of the island lay a beam of an iron colour, bearing perched upon it several birds of surpassing beauty. The body was a snowy white, with a streak of black along each wing; the beak and feet being a rich purple. The crest was lofty, consisting of five branches cruciform in shape. These birds were larger than Indian peacocks. Astonished at this sight as Father Barbudas was, he was still more so on hearing from the natives that the singing of those birds was even more wonderful than their beauty, but could be heard only towards dawn. In fact, as morning approached, he

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rivers entering from either direction the main channel. One of these two may be the Mosengesse or Motetes, into which Father Sylveira was flung, and whence he might easily have floated down to where Father Barbudas found his remains, as recorded in the text, sixty-four years after. Zumbi is about 31° E. and 16° S., and about 600 miles from the Zambesi mouth. Here it was most probably that Father Sylveira suffered.

heard them sing in concert with exquisite melody and harmony; while, with the flapping of their wings, they modulated their notes. His wonder increased on learning that they always remained on the beam in the same numbers, so that when one set flew away another came to take their places, as though like soldiers they had to keep and relieve guard. He stopped to observe, and found all to be just as stated to him. Three of his Kaffir companions felt a desire to land, and to explore the island; but the fishermen warned them that the attempt would prove their ruin, as every avenue was occupied by ferocious beasts that forbade all approach.

On Father Alphonsus inquiring into the origin of these wonders he was told: 'We have heard by common report, that long ago there came floating down this river the body of a white man, dressed in black, and tied to that beam. It was stopped by the island. Instantly crowds of beasts came out of the wood, undid the ties, drew the beam on shore, and the body into the wood. From that day forward the birds came to perch upon the beam, and the beasts to perambulate the shore, preventing so the sacred place from being intruded on. This happened in the time

of our fathers, some sixty years ago, and old men still live who can testify to having seen it all. The common persuasion of the whole country is, that it is the body of some eminent individual whom the very beasts have come to honour.'

An old man added that a neighbouring prince, desiring to know what was going on, had once caused great and stunning noises to be made on one side of the island, while, on the other, two nimble youths swam their way over to it, and ascended quickly a very lofty tree. Thence they descried lying in a small plain a human body resembling Father Barbudas in look and in dress, that of Portuguese priests. Around stood the beasts in reverential postures, and when some retired, others came up and took their places in turns. The spies remained a whole day in the tree examining at leisure, and at night got safely down again by the same means as were used in the morning.

Now, whose body was this? Father Alphonsus was convinced, from all the circumstances, that it could be no other than that of Father Gonzalez Sylveira, who had suffered death for the Faith of Christ in Monomotàpa, sixty years before. Gonzalez too, while living, had declared, as is said more than

once, that he should be put to death in the capital of that country, but that Christians should never get possession of his body.

Father Alphonsus attested all this upon oath of his return to Lisbon, informed the king of the facts, and even offered to attempt recovering the body at any personal risk to himself. 'I cannot say,' adds Father Cordara, 'why the offer was not taken up.'

Five eagles are reported to have fearlessly taken their place among the beasts in doing honour to his remains (Alagambe).

J. GRENE, S.J.

Milltown Park, Dublin,
26th *August* 1879.

THE VENERABLE FATHER SYLVEIRA,
Born 1526.
Slain 1561.
Found 1625.

CHAPTER XI.

CONCLUSION.

No Catholic can read this edifying narrative of the mission and martyrdom of Father Silveira, and the strange legend about his body being preserved for so many years, as given in the traditions of the natives of the Zambesi Valley, without a conviction that the Almighty blessed the work of this holy man by supernatural manifestations during his life and after his death. His accusers could hardly have so easily convinced the king that his friend and father in the Faith was a sorcerer, if there were not at hand proofs of miraculous power. The marvellous and extraordinary stories of the preservation of his body must have had some foundation, easily understood by those who are familiar with the history of the early martyrs. No doubt, the fathers who are now engaged in the Zambesi mission will spare no pains that filial love and profound veneration can suggest, to glean and preserve every fact connected with the labours and saintly death of the first apostle of

the Kaffirs, that has escaped the wreck and ruin of the tides of barbarism which have swept over Monomotàpa for the last three hundred years. If Livingstone could find the traces of the work of the Portuguese Jesuits so broadly marked, as to fix his thoughtful attention while he passed through the country, preoccupied with the grand ideas that were the loadstar of his wandering life, may we not hope, before long, to hear details of the life and death of Father Silveira from his brethren of the Society, that will cause every heart interested in the conversion of the Kaffirs to thrill with hope of a glorious advent? Gonsalez shed his blood, but his work did not end with his life. 'The blood of the martyrs' is now, as it was in the early ages of faith, 'the seed of Christianity.' The fathers of the Zambesi mission will, with anxious care, and the perseverance that springs from 'love strong as death,' spare no pains to seek out the spots hallowed by a martyr's footsteps. Here he lived—here he preached—here he baptised—here he gloriously gave up his life for Christ. It is not too much to hope that the present generation will hear of a church, however humble, raised by loving hands to the memory of Gonsalez Silveira; for Rome will not be slow to approve of the sanctity of one of

her most faithful and devoted sons. That monument to a Kaffir missionary will remind future generations that, if the work in which we are now about to enter is not blessed in our day, there is One above, who, in His own good time, can make 'the desert blossom like the rose,' and 'from the very stones,' in spite of the opposition of earth and hell and human passions in their most degrading form, can raise up children of Abraham' for the glory of His name. It is needless to say more on this point. We believe, first of all, in the efficacy and power of the Divine blessing on our work. God, in mercy, is evidently, as we have seen from the wonderful progress of Catholicity throughout the whole continent, blessing the spread of the true Faith in Africa. The history of the Church in every age has shown that 'the Kingdom of Heaven'—God's Church on earth —like the mighty ocean, never recedes in one part of its vast and world-wide shores but it recovers in another its seeming loss. If some of the nations that once were Catholic are turning away from God and His Christ, others from the East as well as the West may be called to take their places. America has had her vocation, and has proved herself worthy of it, by a growth of Catholicity throughout her vast

extent unsurpassed in any period of the existence of the Church. The Catholic Church in Australia and New Zealand, and the islands afar off, is developing herself with a resistless power that smiles at opposition. Have we not reason to believe that our own dear Africa is now about to enter on her share of the inheritance of the Faith so long withheld? It is a significant fact that on last Easter Sunday, in Basutoland, two hundred and fifty Kaffirs received the Bread of Life. It is also significant that, four years ago, the present Bishop of the Eastern Vicariate, though he found considerable difficulty in obtaining priests to attend to the wants of the Catholics under his jurisdiction, was offered the services of as many missionaries as he desired for the work of the native missions. There are, we know, many eyes turned wistfully towards this part of the world. Not only those who deplore the fate of friends lost in the late destructive war, and those who watch with interest the steps of the pioneers of civilisation in the heart of the continent; not only those who are already speculating on the courses of commerce and trade in what seems as though it were a newly discovered and, but those most of all who, through the mercy of the Sacred Heart, pray *Adveniat regnum tuum*,

'Thy kingdom come;' these are watching Africa, and longing that the day may come at last when the work of the native missions will commence in earnest. To such as these we say—Patience a little longer. It has begun. For more than twenty years, in the very centre of Kaffirland, good priests and nuns have been labouring, as it were, in secret and unknown. None but God and themselves know through what arduous difficulties they have passed. But they have not laboured in vain. There is scarcely a district in the Eastern Province where the Catholic Basuto servants, trained at *Matsi wa ma Jesu*, 'the village of the Mother of Jesus,' are not known and spoken of with praise for their gentle docility, their simple and childlike faith, and their intelligent activity. The Oblates of Mary in Basutoland have now many stations, and they have proved beyond doubt that Kaffirs, as well as men of every nation under heaven, can be reared up as faithful children of the Holy Catholic Church. Let us now simply add what has been already done for the establishment of native missions within the Eastern Vicariate.

For many years the Bishop applied to the Cape Government for a large tract in Tambookieland, whereon to establish a monastery of Trappist monks.

Again and again the point was pressed. Governors changed—the Ministry changed—as years went on; but no opportunity was lost of ventilating his views, and pointing out to the authorities the hopeful results for peace and civilisation of such an institution. In 1875, when the Bishop visited the Trappist monastery of Aigue Belle, in the south-east of France, the Abbot, Dom Gabriel, on his urgent solicitations, promised him in the course of a few years a community of twenty-five monks. This promise, of course, gave new vigour to the appeal for land. Then came the war of 1877, which taxed the attention of the Government to the utmost; but even during the war opportunities offered, which were eagerly seized upon by the Bishop, to set forth his views to the present excellent and large-minded Governor, Sir Bartle Frere, the Colonial Secretary, Mr. Sprigg, and the leading members of the Cabinet. One and all expressed their satisfaction at the proposal, and promised their support; and now at last, on the eve of his departure for Europe, the Bishop has received the positive assurance that when a few formalities connected with native rights are arranged, his wishes will be complied with, and a tract of excellent land in the vicinity of Dordrecht, and in the midst of the Tam-

bookies, will be granted to him whereon to found a monastery and model farm of Trappist monks. Some months ago a step was taken which, giving a strong and unmistakable proof of earnestness of purpose, has perhaps contributed not a little to this successful issue. Fearing that at some future day there might be trouble on the extreme frontier—an event not likely under the present policy—and that a place of refuge would be not only desirable, but absolutely necessary, for the monks in this exposed position, the Bishop purchased for 5000*l.* a large tract of twelve square miles in the secure valley of the Sunday River. The land here is as rich as any in the world, and lies within a few miles of stations on the two main trunk-lines of the Eastern Colonial Railways. Under the cultivation of the monks, the mother-house situated in this valley will, in the course of a few years, rival Staouëli in its surroundings. The Sunday River flows for three miles through the estate; and near the spot fixed on for the buildings is the confluence of the Witte River. As the grapes from this valley are the finest in the colony, and as it is admirably suited for the cultivation of the orange-tree, vine-yards and orangeries can be cultivated with success. Indeed there is scarce a limit to the productions

which patient and persevering toil may hope for here. Round about the monastery deserving emigrants from Europe may be nursed into healthy life. Here, under the care and protection of the monks, poor and hard-working farmers from the mother-country would soon learn the peculiarities of our Cape climate; and, after having saved and augmented their little capital, could purchase, for a small sum, farms elsewhere in suitable localities. Almost simultaneously with the establishment in the Sunday River Valley it is, if the Superiors of the Trappist Order will coöperate with him, the intention of the Bishop to push on the work in Tambookieland. The monks, it is true, are not missionaries; but after a time the monastery will become the centre and the home whence missions will radiate throughout the whole Tembu population. The material prosperity of the model farm, its hospital, and its *hôtellerie* cannot fail to exercise a salutary influence on the surrounding natives; and the young missionary priests, who are burning with ardour to throw themselves into the work of native missions, will, besides having a house of retreat and a home in illness, share in the prestige of the good monks. The Kaffir is essentially a practical observer. Perhaps his *Cui bono?*

in the case of other missionary institutions, may have received an answer that failed to direct his thoughts heavenward. The choicest and most keen-sighted amongst them may at first wonder at the poverty and mortification and long prayers of the monks, and set down to folly the rising at midnight to sing the praises of God, and their vegetable diet, and their grave silence. But a time will come when the reality of the future life eternal will rise up before them, when they will begin to think seriously of 'the one thing necessary,' and say, it may be, from their hearts, 'What must we do that even we may be also saved for all eternity?' The grace of God, drawn down by the prayers of the pious monks, will fall like the blessed dew over the thirsty land on hearts so disposed 'to hear the word of God and keep it;' and the soil once rank with foul and carnal superstitions will bring forth fruit a hundredfold under the culture of the missionaries.

Such is briefly, very briefly—for we may not enter now into details long thought over and carefully considered—the project on the point of being commenced, by the Vicar-Apostolic of the Eastern Districts, for the establishment of native missions in his vicariate. It cannot fail to interest every

one who earnestly desires the salvation of innumerable souls purchased by the Precious Blood. Such as those who read this little book will at least pray for the success of a work that can scarce be estimated in its results—of a work that is purely catholic and unselfish in its aims, seeing that the next and future generations, not ours, will witness its splendid fruits—of a work which, all the circumstances of the times considered, must be most pleasing to God, as falling in with the ways of His Providence as far as we may venture to note them—of a work, therefore, which will one day plead most powerfully, we humbly trust, for all who favour it and help it on by prayers and generous alms, and with a sincere desire of extending the kingdom of God in this world.

It seems needless to add that the Bishop will require large funds to carry out his plans. The 4000*l.* borrowed, on the security of the recently-purchased farms, must be paid, with interest. The expense of bringing out a community of thirty monks, with farming implements, pumps for irrigation, and other machinery, will be heavy. Then there is the cost of building—comparatively slight, as the monks, from the Abbot down, are their own artificers; and the

maintenance for at least two years—also slight, for the monks are strict vegetarians; and many incidental expenses. To meet these engagements the Bishop confidently appeals to the charity of Catholic Europe. He dares not think of laying the burden on his little flock at the Cape, for they have already, in the cause of religion and education, shown a liberality which has over and over again astonished the colony. No doubt they will help in this great undertaking by purely voluntary contributions when the time comes that their Bishop urgently needs such help. But to meet the first great outlay, and to ease off the debt, there must be extraneous aid. That all who assist him may be blessed a hundredfold, and may share abundantly, when they need it most, in all the spiritual benefits of a work that, so far as we can judge, must be most pleasing to the Sacred Heart of our Divine Lord, will, to his last day in this world, be the fervent prayer of their humble and devoted servant in Christ,

✠ JAMES D. RICARDS,

Bishop, and Vicar-Apostolic in the Eastern Districts of the Cape Colony.

SUBSCRIPTIONS AND ALMS

For the great work of establishing Trappists, and commencing the Native Missions in South Africa, will be received by

His Eminence Cardinal Manning, Archbishop's House, Vauxhall-road, London.

The Most Reverend Dr. Vaughan, Bishop of Salford, Bishop's House, Salford.

The Most Reverend Dr. Moran, Bishop of Ossory, Kilkenny, Ireland.

The Most Reverend Dr. Warren, Bishop of Ferns, Enniscorthy, Ireland.

The Most Reverend Dr. Leonard, Vicar-Apostolic, Cape Town.

The Most Reverend Dr. Jolivet, Vicar-Apostolic, Pietermaritzburg, Natal.

The Very Reverend the Provincial of the Society of Jesus, England, 111 Mount-street, London.

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The Very Reverend the Provincial of the Franciscans, Ireland, Merchants' Quay, Dublin.

And the Most Reverend Bishop Ricards, care of Messrs. H. S. King & Co., 65 Cornhill, London, E.C.